

NESHAMINY CHURCH AND CREEK.

HISTORY

OF

Neshaminy Presbyterian Church

OF

WARWICK,

HARTSVILLE, BUCKS COUNTY, PA.

1726-1876.

BY

REV. D. K. TURNER.

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CORRESPONDENCE.

REV. AND DEAR SIR :

I take pleasure in sending you the following extract from the Minutes of the Session of the Neshaminy Presbyterian Church of Warwick, Hartsville, Pa. :

“ HARTSVILLE, PA., September 24, 1875.

“ *Whereas*, It has come to the knowledge of the Session, that the Rev. D. K. Turner has written an extended history of this ancient and honored church ; therefore,

“ *Resolved*, 1. That it is a source of sincere gratification to us, that one so abundantly qualified by a pastorate over the church of twenty-five years has undertaken such a work.

“ *Resolved*, 2. That we do hereby earnestly request Mr. Turner to publish the said history in some permanent form at his earliest convenience.”

WILLIAM E. JONES,
Moderator of Session.

TO REV. D. K. TURNER.

HARTSVILLE, PA., October 1, 1875.

To the Session of Neshaminy Church :

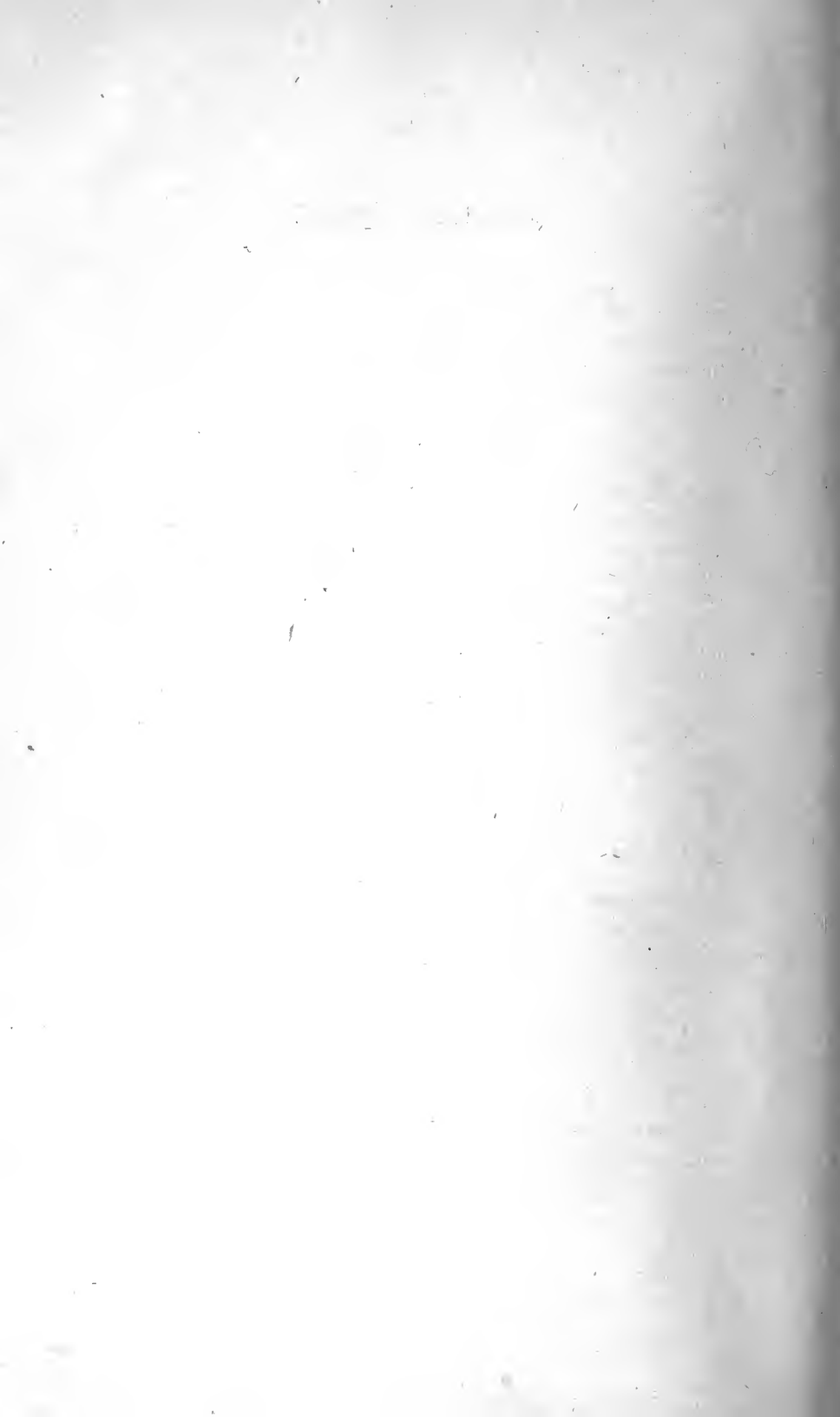
DEAR BRETHREN :

In accordance with your request I will in a short time commit to the press the history of the church, which it has given me much pleasure to prepare. I am aware of the imperfection of the work, and comply with the desire expressed in your action with diffidence, yet feeling that some memorial ought to exist in printed form of a branch of the family of Christ, which He has blessed through so many generations.

Thanking you for the sentiments of kind regard accompanying your request, I am,

Yours, sincerely,

D. K. TURNER.



SUCCESSION OF PASTORS

OF

NESHAMINY CHURCH.

- I. Rev. William Tennent, Sen., from 1726 to 1742. Died May 6, 1745. Minister 16 years. Founder of Log College.
- II. Rev. Charles Beatty, from December 1, 1743 to his death. Died in Barbadoes, West Indies, August 13, 1772. Pastor nearly 29 years.
- III. Rev. Nathaniel Irwin, from November 3, 1774, to his death. Died March 3, 1812. Pastor nearly 38 years.
- IV. Rev. Robert B. Belville, from October 20, 1813 to November 1, 1838. Pastor 25 years.
- V. Rev. James P. Wilson, D. D., from February 26, 1839, to June 30, 1847. Pastor 8 years.
- VI. Rev. Douglas K. Turner, from April 18, 1848, to April 20, 1873. Pastor 25 years.
- VII. Rev. William E. Jones, from October 23, 1873. Present Pastor.

PREFACE.

Much difficulty has been experienced in preparing an account of the early history of Neshaminy Church by reason of a lack of necessary records. There are no Sessional records known to exist of a period previous to 1835. Perhaps no regular minutes of the Session were kept prior to that date. If any were written they are now lost. The Minutes of the Corporation, or Board of Trustees, extend back only to 1788, and the Record of Births, Baptisms and Marriages to the same period. The only manuscript document belonging to the church, of a more ancient date, that has fallen into the hands of the writer, is a small receipt book, bound in parchment, containing receipts for the payment of salary, and a few other memoranda made in 1743 and following years. If all the Records of the old Presbytery of Philadelphia had been preserved, much light would no doubt have been shed by them upon the infancy of this church. But unfortunately they are wanting from 1717 to 1733, and from 1746 to 1758, and the information they might have given, had they come down to us, was desired in vain. Such facts as it has been possible to gather from the obscurity of the distant past in reference to the rise and progress of religion at Neshaminy are here given, and it is greatly to be regretted that their number is so small.

Many of the events referred to in the "History of Log

College," by Rev. A. Alexander, D. D., published by the Presbyterian Board of Publication, are mentioned in this volume, and the present writer is much indebted to that work. He would express his obligations also to Rev. C. C. Beatty, D. D., of Steubenville, Ohio, for information found in his "Memoir of the Beatty Family," in reference to Rev. C. Beatty and his descendants.

George Jamison, Esq., of Warwick, Pa., likewise furnished many facts in the account of Rev. N. Irwin.

The profile portrait of Rev. Wm. Tennent, Sr., was secured through the kindness of the Presbyterian Board of Publication, and its Corresponding Secretary, Rev. W. E. Schenck, D. D., and of Mr. Samuel Agnew, Librarian of the Presbyterian Historical Society. The photographs, from which the engravings of the Church and Lecture Room were prepared, were taken gratuitously by George Maris, Esq., an amateur artist of Buckingham, Pa., who was formerly a member of the congregation of Neshaminy.

HISTORY

OF

NESHAMINY PRESBYTERIAN CHURCH.

CHAPTER I.

EARLY SETTLEMENT.

The Neshaminy Presbyterian Church is located on the southern edge of Warwick Township, Bucks County, Pennsylvania, near the smaller branch of the Neshaminy Creek where that stream crosses the boundary line between the Townships of Warwick and Warminster. This branch, sometimes called the "Western," about three miles from the church joins the main stream, which above the junction is termed the "North Branch;" and the whole region about the middle of the last century was denominated the "Forks of the Neshaminy." That descriptive epithet was not unfrequently then applied to the church. In the "Annals of Philadelphia and Pennsylvania," vol. 2, p. 96, Watson speaks of "*Log College*" as founded at the "*Forks of Neshaminy*," though properly speaking it was several miles from the point where the two branches

unite. In 1743 a minute was made in an old receipt book belonging to the church, in which the church is called "This Congregation of Warwick in y^e Forks of Neshaminy."

The neighborhood was probably settled to some extent about the commencement of the eighteenth century, the land being originally taken up by English people, from William Penn, "Governor and Proprietary of the Province of Pennsylvania." The ground on which the present church stands, was owned in 1709 by James Boydon, whose land extended north-east, till it reached the land of John Henry Sprogell of Philadelphia, then comprising a tract of 1000 acres, in which is now included the village of Jamison's Corner.*

The land both south and north of the church, a distance of several miles, was divided into large tracts of 250 and 500 acres each, and no doubt was covered with forest until after the year 1720, and the population must have

* From an old deed, now in possession of John J. Spencer, Esq., we learn that Benjamin Furly, who is said to have first purchased 5,000 acres in the Province of Pennsylvania, obtained in 1703 a patent for 1,000 acres from Wm. Penn, or his commissioners, Edward Shippen, Griffith Owen, Thomas Story, and James Logan; the rent of which was to be annually one English silver shilling, which was to be paid from the year 1684, a point of time two years after Penn landed in America. Benjamin Furly then appears to have been the first owner under Penn of a considerable part of the centre of Warwick Township. In 1708 he sold his patent to John H. Sprogell, of Philadelphia, who in 1709 sold it to Thomas Freese for £200. The next owners, of whom we have knowledge, were Jeremiah Langhorne, of "Middle Township," and Joseph Kirkbride, of Falls, who, Feb. 26, 1724, leased 500 acres to Henry Jamison for "five

been extremely small and scattered. It has been generally supposed that the church was founded in 1710, and that its first minister was Rev. Paulus Van Vleck. This idea seems to have arisen from the fact, that in the "Records of the Presbyterian Church," published by the Presbyterian Board of Publication, page 17, it is mentioned, that Mr. Van Vleck in 1710 was admitted, "after serious debating thereon," as a member of the Presbytery of Philadelphia, and that an Elder, Lenard Van Degrift, who came with him, was admitted at the same time. Subsequently, in 1712,—page 25— it is stated, that Mr. Van Vleck made complaint "with respect to the *people of Neshaminy*;"

shillings, lawful money," on condition that he paid, on the first of January every year, "one pepper corne onely, if the same be lawfully demanded." The land around this tract was owned in 1709 by Alexander Parker, James Boyden, John Grey, and Nathan Stanbury. These are English names, and seem to indicate that the first owners of the soil were English people, but whether any of them actually resided there previously to that date is doubtful.

The land south-west of the church, which is now in possession of R. Henderson Darrah and John Darrah, originally belonged to a tract of 500 acres, which was granted May 5, 1684, by William Penn to John Jones, of the city of London, England. Upon the death of Jones, his sister Elizabeth Hilton inherited it, and she, after it had been laid out in two tracts of 250 acres each, by virtue of warrants given on behalf of John Jones to Henry Waddy and John Rush, sold the whole 500 acres to Thomas Chalkley for £30, English money, September 4th, 1719. Chalkley sold half of it, March 6th, 1723, to William Stockdell, of Bucks County, for £122, 10s. The deed of Mrs. Hilton to T. Chalkley was "stamped with three sixpenny stamps, according to law," and witnessed by six witnesses, all residents of London, where the deed was written.

William Stockdell in 1723 was clearly the first owner of the land

implying that he was the minister of that people. A letter was sent by the Presbytery, September 19, 1712, "to the people to whom Mr. Van Vleck did use to preach," in regard to difficulties existing between them. And another letter was sent by a Committee of the Presbytery to "the Dutch people," of whom Mr. Van Vleck was the Pastor, October 25, 1712, concerning his relations to them.

From these circumstances the idea arose, that Mr. Van Vleck was the first Pastor of the Neshaminy Church in *Warwick*; and some have supposed, that people from Holland first inhabited this neighborhood. But from the

south-east of the church, who resided in Bucks County, and before that date it is not probable that it had been occupied or cultivated, but had been owned by persons in England and Philadelphia.

From a deed now in possession of J. Lewis Widdifield, of Harts-ville, it appears that James Boyden, of Buckingham, who, no doubt, emigrated from England, purchased from William Penn 1,000 acres of land, including the lot on which the church now stands. On May 25th, 1684, he obtained from Penn a warrant for laying out probably 500 acres, which was laid out September 25th, 1684, but which proved ultimately to be 484 acres. His son, James Boyden, Jr., lived in Philadelphia and inherited this tract, and *his* children, John, James and Mary, the latter of whom married Jacob Shute, all lived in Philadelphia and in their turn inherited it. They sold 325½ acres of this tract, December 8th and 9th, 1741, to Thomas Howell, of Warwick; and he (as appears from the deed of trust, a copy of which is in the Appendix to this volume) sold to the Trustees of Neshaminy Church, December 1st and 2d, 1743, two acres and two perches, the present church lot. Thomas Howell also sold, April 17th, 1742, 54½ acres to John Griffith for £54½, which is now owned by J. L. Widdifield.

fact, that the vicinity was almost entirely unsettled in 1709, and that even as late as 1720, the inhabitants were few and scattered, it is almost certain that there could have been no church here at as early a date as that in which Mr. Van Vleck was received into the Presbytery: besides, he came from Holland (Records of Presby. Ch. page 31), and his people were "Dutch people." But from the deeds given for land sold by William Penn to English people as early as 1703, the claims under warrants extending back to 1684, we gather, that the Dutch, or Holland people, could not have resided here. Mr. Van Vleck must have been Pastor of another church called by the name of "*Neshaminy*," in some other locality. The church, of which he *was* the minister appears, through researches made by Gen. W. W. H. Davis of Doylestown, to have been in Southampton Township, at the village formerly called "The Buck," now Feasterville, which had the name of "Neshaminy Church" in early times, as it was but two or three miles from the "Neshaminy Creek." That congregation was composed of Hollanders, and is at present, and has been many years, worshipping at Churchville, where a new meeting-house was erected in 1814 for the united congregations of "the Buck" and "the Bear," which are associated with the "Reformed Church of America," lately the "Reformed Dutch Church."

Lenard Van Degrift was a resident of Bensalem Township, and connected with the Presbyterian Church of Bensalem, which in its early history seems to have been under the same pastoral charge with the church at "the Buck," as they were but five or six miles apart, and he might naturally have appeared at Presbytery with Mr.

Van Vleck, as the latter had both churches under his care. Mr. Van Vleck remained in the Presbytery but a short time; being accused of having left his wife in Holland and marrying another in this country, and of prevarication and forgery in maintaining that his real wife was dead, he ceased preaching by request of the Presbytery, and in 1714 went to parts unknown.

In 1710 the number of churches of the Presbyterian order in America, south of New York, was very small. In a letter addressed by the Presbytery of Philadelphia to the Presbytery of Dublin, Ireland, dated September, 1710 (Records of Presby. Ch., p. 20), we find these words: "As to the state of the church in these parts, our interest truly is very weak, and we cannot relate this matter without sorrow of heart, since it is too much owing to the neglect of ministers at home. In all Virginia there is but one small [Presbyterian] congregation at Elizabeth River, and some few families favoring our way in Rappahannock and York; in Maryland only four; in Pennsylvania five, and in the Jerseys two, which bounds, with some places of New York, makes up all the bounds we have any members from, and at present some of these be vacant."

There were then but *twelve* Presbyterian churches south and west of New York, and a large part of these were feeble, and some destitute of the regular preaching of the word. Now, leaving out the Synod of New York, there are almost 5,000 churches and more than 470,000 communicant members connected with the Presbyterian General Assembly, besides all the other congregations of the Presbyterian name. "What hath God wrought!"

But in consequence of the liberal policy of William

Penn, many of the Scotch-Irish a few years later crossed the Atlantic and sought new homes on these western shores, where they might find a wider field for efforts for themselves and their children, and freedom to worship God according to their own consciences, enlightened by his word. The "Scotch-Irish" were descendants of inhabitants of Scotland, who had gone westward over the narrow channel dividing the two islands, and had settled in Ireland. And some generations later, when this continent was opened for occupation by the multitudes of Europe, they followed the "Star of Empire" in "its westward way" over the wide sea.

Dr. Alexander, in the memoir of Rev. William Robinson, History of Log College, p. 217, says, "The Presbyterians from the North of Ireland, between the years 1720 and 1730, had come over to America in large numbers. They generally landed at New Castle or Philadelphia, and then proceeded to the interior of the country." Rev. Samuel Blair, in a letter written in 1744, dated at New Londonderry, Pennsylvania, says, "All our congregations in Pennsylvania, except two or three, chiefly are made up of people from Ireland,"—Log College, p. 175. He adds in a note, "It may be convenient here to observe that in Ireland are three different sorts of people, deriving from three several nations: 1. Those who descend from the ancient Irish; and these are generally Roman Catholics. 2. Those who descend from ancestors who came from England; and these are generally Church of England men. 3. Those who descend from ancestors who came from Scotland since the Reformation; and these are generally Presbyterians, who chiefly inhabit the northerly parts

of Ireland ; and these are the people, who have of *late years*, in great numbers, removed thence into these American regions."

Watson in his "Annals," Vol. 2, p. 259, says, "The Irish emigrants did not begin to come into Pennsylvania until about the year 1719; those who did come were generally from the north of Ireland."

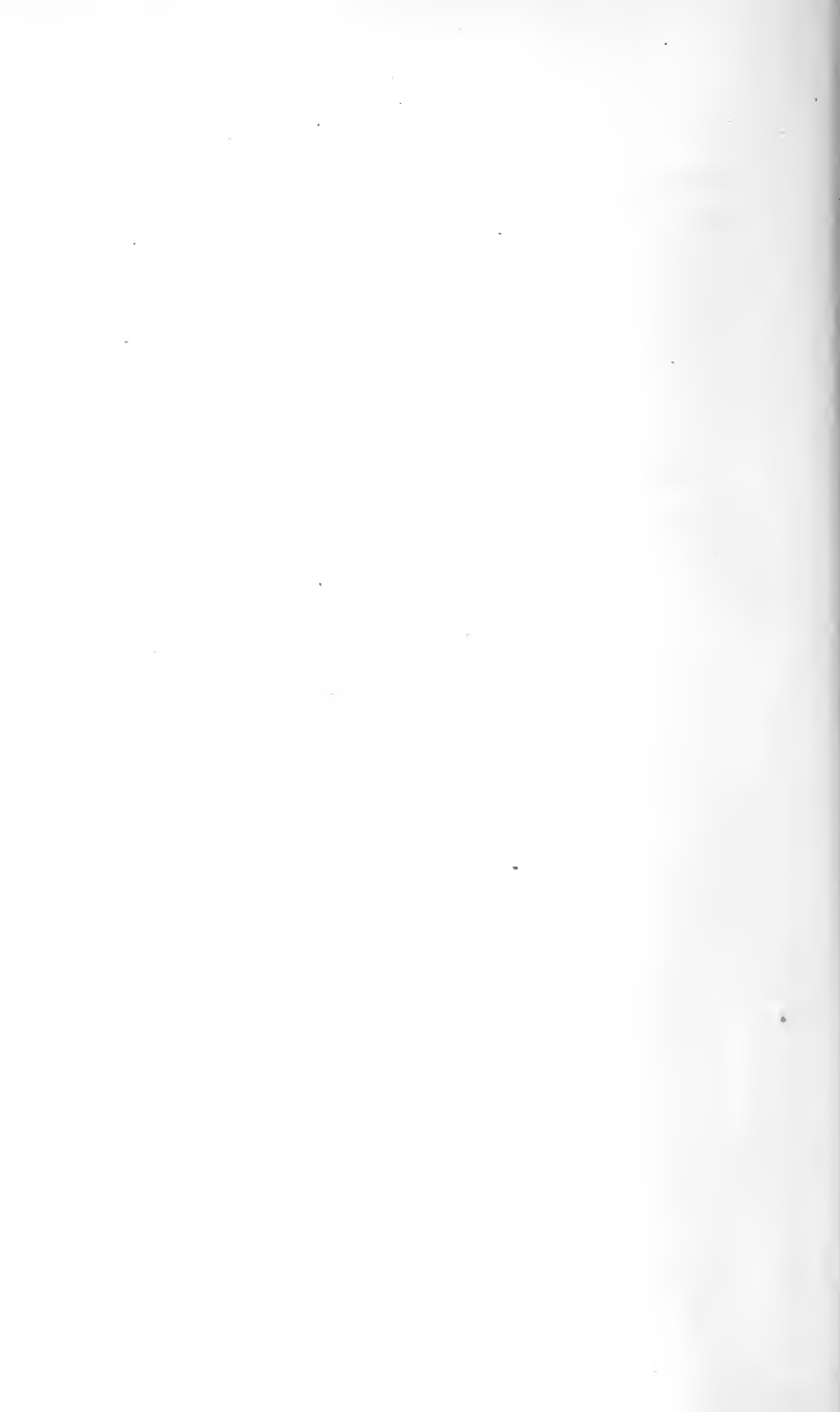
CHAPTER II.

REV. WILLIAM TENNENT.

In 1716 or 1717 Rev. William Tennent came from Ireland to America. Born in or about 1673, he was in middle life, 43 or 44 years of age, when he first reached our shores. It is probable that he received his education in Trinity College, Dublin, as he was originally a Clergyman of the Episcopal Church of Ireland, in which he was ordained a Deacon, July 1, 1704, and a Priest, September 22, 1706. He was married to Catharine Kennedy, a daughter of the Rev. Mr. Kennedy, May, 1702, in the County of Down, in the North of Ireland. This Mr. Kennedy was an able and eloquent Presbyterian Minister, who having suffered persecution in his own country fled to Holland, as some of the settlers of Plymouth Colony in Massachusetts had done half a century before, when treated in like manner in England. His daughter, who



REV. WILLIAM TENNENT, SR.



became Mrs. Tennent, was doubtless a woman of unusual talent, as she was the mother of four sons, born in Ireland, who were subsequently distinguished preachers of the Gospel in America. Perhaps it was through her influence in part, as well as that of his father-in-law, that Mr. Tennent withdrew from the Episcopal Church and entered the Presbyterian. He acted in Ireland as Chaplain to a nobleman, but there is no evidence that he ever had charge of a parish in that country.

On the 16th of September, 1718, he applied to the Synod of Philadelphia for admission as a member, having previous to that time been an Episcopalian. The Synod were well satisfied with the credentials he presented, and with the testimony of members present, to his character, standing, and history; and approving the reasons he submitted in writing for leaving the Established Church of Ireland, they ordered that they should be put on record "ad futuram rei memoriam." By direction of the Synod "the Moderator gave him a serious exhortation to continue steadfast in his now holy profession."

The following are the *Reasons of Mr. William Tennent for his dissenting from the Established Church in Ireland, delivered by him to the reverend Synod held at Philadelphia, the 17th day of September, 1718.

Inprimis. Their government by Bishops, Arch-Bishops, Deacons, Arch-Deacons, Canons, Chapters, Chancellors, Vicars, wholly anti-scriptural.

2. Their discipline by Surrogates and Chancellors in their courts Ecclesiastic, without a foundation in the word of God.

*Records of Presby. Ch., p. 51.

3. Their abuse of that supposed discipline by commutation.

4. A Diocesan Bishop cannot be founded *jure divino* upon those Epistles to Timothy and Titus, nor anywhere else in the word of God, and so is a mere human invention.

5. The usurped power of the Bishops at their yearly visitations, acting all of themselves, without consent of the brethren.

6. Pluralities of benefices.

Lastly. The churches conniving at the practice of Arminian doctrines, inconsistent with the eternal purpose of God, and an encouragement of vice.

Besides I could not be satisfied with their ceremonial way of worship.

These, &c., have so affected my conscience that I could no longer abide in a church where the same are practiced. Signed by William Tennent."

The Synod recommended to him to connect himself with whatever Presbytery he found it convenient within the bounds of the Synod, and it is most likely that he joined the Presbytery of Long Island, as he lived for about three years after this in the vicinity of New York, *at East Chester and at Bedford. There was then but one Synod in the whole Presbyterian Church of America, and as its meetings were held uniformly in Philadelphia, Mr. Tennent was present but once, viz., in the year 1721, for eight years, detained probably by distance and want of good public conveyances. It is stated in the History of Log College, p. 20, that "at the next meeting of the Synod

*History of Log College, p. 14.

of Philadelphia after his reception, he delivered before that body an elegant Latin oration." If by "the next meeting," he meant the *next year*, this could not be true, for he was not present that year; but the oration may have been pronounced at some other time, as he was an eminent classical scholar, though it is not mentioned in the Records of the Synod.

About the year 1721, *he came by invitation to Bensalem, Bucks Co., Pa., to supply the Presbyterian Church

*Watson says (Annals, Vol. 2, p. 96) "Bucks County has the honor of having had located, at the Forks of the Neshaminy, the once celebrated 'Log College,' so called, of the Rev. William Tennent, commenced there in 1721; and from it issued some of our best men of earliest renown. It was then the day of small things."

It is not probable that the History of Log College is correct in stating that Mr. Tennent was in Bensalem from 1721 to 1726, for during that time a pastor of another name, a Dutch minister, had charge of the Bensalem Church, at least two or three years. At what time exactly Mr. Tennent came to Neshaminy is doubtful; but his absence from the Synod at Philadelphia seven years out of eight, from 1719 to 1727, being present only in 1721, would indicate that he did not reside in Pennsylvania; for from 1727 to 1741, when he left the Synod and joined the New Brunswick Presbytery, he was present at the meetings of Synod every year but one. He was absent in 1735. It is probable, therefore, that he did not come to Pennsylvania to reside permanently till 1726, when he came to Neshaminy, though he may have preached some time about 1721 at Bensalem. If he was at either Bensalem or Neshaminy, which places are within twenty miles from Philadelphia, why was he present only once in eight years at the meetings of Synod, which were uniformly held in Philadelphia?

It has generally been supposed that Mr. Tennent came to Warminster, below Hartsville, and established "Log College" there in

there with the stated means of grace. This church was small and feeble, as the population at that period, in that region, was thin and scattered, a wide forest extending in almost every direction. He remained there only a short time. He was not present at any meeting of the Synod during those five years, and we know nothing of his labors, trials, or successes. It is almost certain that he was much engaged then in giving instruction to his four sons, who were in their boyhood and youth, and who received a thorough classical education, when there were no schools in the county at which such a training could be had. It is probable that he also taught some other boys, and assisted in cultivating their minds and forming their characters, during the week, as well as proclaimed the truths of the Gospel on the Sabbath.

In 1726 he was invited to take charge of the Church

1726. But this could not have been the fact, as he did not purchase what is known as the "Log College" property till September 11, 1735. Previous to that time, or at that time, he resided in Northampton Township, exactly where is not known. Old deeds now in possession of Mr. Cornelius Carrell, the owner of part of the Tennent property, show the history of the farm to be as follows:

March 24th, 1724. Charles Read, Job Goodson, Evan Owen, George Fitzwater, and Joseph Pidgeon, Trustees of the Free Society of Traders in Pennsylvania, gave to James Steel, of Philadelphia, a warrant for 1,000 acres of land.

March 25th, 1724. A warrant for the survey of 100 acres was made out to Jacob Taylor, Surveyor of the Province of Pennsylvania, which was laid off for James Steel.

September 13th, 1728. James Steel sold this land to John Linter, of Warminster, for £60.

June 30th, 1732. John Linter, of New York, whither he had

at Neshaminy. § He accepted the invitation, and though never installed as Pastor in due form, he remained there till his death, a period of twenty years; but for the last four years he was not actively engaged in the ministry. Many of the clergy and members of the Presbyterian Church at this period were thought to be deficient in zeal and devotion to the progress of religion and the salvation of souls. They were correct in their creed, and maintained most of the doctrines of the evangelical system of faith. But their piety had become somewhat cold, and their efforts for the

moved, sold by Thomas Davids, of Northampton Township, his Attorney, this land to Joseph Howell, of Philadelphia.

Joseph Howell died, leaving Wm. Howell and Martha, his wife, executors of his will. A claim of £71 1s. 11*d*, of John White and Abraham Taylor, not being paid by the executors, the Sheriff, Timothy Smith, of Bucks Co., sold it to John White for £121, August 30th, 1735.

September 11th, 1735. John White, of Philadelphia, sold it to Rev. Wm. Tennent, of Northampton, Bucks Co., Pa., for £140.

February 28th, 1746. Rev. Gilbert Tennent, of Philadelphia, executor of the real estate of Mr. Wm. Tennent, sold to John Baldwin, of Warminster, for £361. John Baldwin sold it to Carroll.

Mr. Tennent must have had the institution under his charge in Northampton Township, or at some other place than on the farm, on which it was finally located in 1735; for in that year he is spoken of as a resident of Northampton.

‡ Mr. Tennent may have gathered and organized the church of Neshaminy. A stone of red sand-stone, now in the grave-yard wall near the gate, has on it the date 1727. This same stone was once in the old church, which stood in the grave-yard, in which Mr. Tennent preached, and probably indicates the date when the first house of worship was built. It is quite probable that the church organization was formed either that year or the year before.

spiritual welfare of men were too formal and heartless. They opposed "new measures," which were adopted in some sections for the elevation of the church to a higher plane of religious feeling and living, and were content with going through without much emotion the same routine of services year after year. Many became connected with the churches, who gave no evidence in their lives of being Christians; and the children of persons who were baptized, though not in full communion with the church, were extensively admitted by Pastors to the ordinance of baptism under what was sometimes called the "half way covenant." Some of the ministry and laity however greatly lamented the decay of vital godliness, and sympathized with any proper means for promoting it. Among these was Mr. Tennent. He was anxious to see the church "fair as the moon, clear as the sun, and terrible as an army with banners," and to behold the standard of the cross borne high above all forms of wickedness. He rejoiced in the coming of Rev. George Whitefield to this country, and viewed him as a messenger of God sent to accomplish great good among this people. When he learned that this eminent servant of Christ was in Philadelphia, he went a distance of twenty miles from his home to see him, and converse with him upon the interests of religion in the land. Mr. Whitefield was much gratified with this visit, and the more so because most of the members of the Presbytery of Philadelphia did not view his measures or work with approbation. He says in his Journal, after he had been out in the city making a call, "On my return home was much comforted by the coming of one Mr. Tennent, an old gray-headed disciple and soldier of Jesus Christ. He keeps an

academy about twenty miles from Philadelphia, and has been blessed with four gracious sons, three of which have been and still continue to be eminently useful in the Church of Christ. He brought three pious souls along with him, and rejoiced me by letting me know how they had been spoken evil of for their Master's sake. He is a great friend to Mr. Erskine of Scotland; and as far as I can learn, both he and his sons are secretly despised by the generality of the Synod, as Mr. Erskine and his friends are hated by the judicatories of Edinburgh, and as the Methodist Preachers, (as they are called) are by their brethren in England."

In the autumn of 1739, Mr. Whitefield visited Philadelphia again, and on his way from New York stopped by previous arrangement at Neshaminy. He speaks of this visit in his Journal in the following terms:

"Nov. 22 [1739.] Set out for Neshaminy, twenty miles distant from Trent-Town, where old Mr. Tennent lives, and keeps an academy; and where I was to preach to-day according to appointment. About 12 o'clock we came thither and found about three thousand people gathered together in the meeting-house yard.* Mr. William Tennent, Jr., an eminent servant of Jesus Christ, because we stayed beyond the time appointed, was preaching to them. When I came up he soon stopped, sung a psalm, and then I began to speak as the Lord gave me utterance. At first the people seemed unaffected, but in the midst of my discourse the power of the Lord Jesus came upon me, and I felt such a struggling within myself for the people, as I scarce ever felt before. The hearers began to be melted

* This was in the present grave-yard.

down immediately and to cry much ; and we had good reason to hope the Lord intended good for many. After I had finished, Mr. Gilbert Tennent gave a word of exhortation, to confirm what had been delivered. At the end of his discourse we sung a psalm and dismissed the people with a blessing. O that the people may say amen to it ! After our exercises were over we went to old Mr. Tennent's, who entertained us like one of the ancient patriarchs. His wife to me seemed like Elizabeth, and he like Zachary ; both, as far as I can learn, walk in all the commandments and ordinances of the Lord blameless. Though God was pleased to humble my soul, so that I was obliged to retire for a while ; yet we had sweet communion with each other, and spent the evening in concerting what measures had best be taken for promoting our dear Lord's Kingdom. It happened very providentially that Mr. Tennent and his brethren are appointed to be a Presbytery by the Synod, so that they intend bringing up gracious youths, and sending them out from time to time into the Lord's vineyard. The place wherein the young men study now, is, in contempt, called the *College*.

“Friday, Nov. 23. Parted with dear Mr. Tennent and his other worthy fellow laborers ; but promised to remember each other publicly in our prayers.”

At this meeting at Neshaminy, when Mr. Whitefield preached, people assembled from the country a great distance in circuit, and from Philadelphia. His fame had spread all over the land, and when it was announced that he was to speak in any place, his hearers were numbered by thousands, so great was the desire to listen to his eloquence, and to witness the effects of the presence of the

Holy Spirit, which usually attended him. On the next day after the meeting at Neshaminy he proceeded to Philadelphia, and we are not informed that Mr. Tennent and he ever met again. They were animated by a kindred spirit, and were dear to each other, as brethren engaged in the same great work, and acting on similar principles. Scarcely any of the ministers of America are spoken of by Mr. Whitefield in more affectionate and honorable terms than Mr. Tennent. They were both denounced and ridiculed by many of the Presbyterian clergy of that day, but posterity has set the seal of its approbation upon their motives, character, and labors.

At the time Mr. Tennent came to Pennsylvania there was no institution for the education of pious young men, with particular reference to the ministry, within the bounds of the Presbyterian Church. Some of the ministers needed to supply congregations, vacant or newly organized, and to preach in infant settlements, came from Scotland, the North of Ireland, Wales, and England, some from New England, and a few were educated by pastors at their homes. He felt that there was great need of a school, in which youth of talent and piety might be trained for the sacred office, and in which their minds might be imbued with earnest zeal for the glory of God and the salvation of the irreligious. He had commenced the education of his own sons previously, and Gilbert, when he came to Neshaminy, was nearly prepared for ordination. He desired to continue the training of his own family and to provide means for the instruction of others, that the principles of evangelical, vital piety he held dear might be widely extended.

Influenced by these considerations, he erected a building of logs, cut probably from the ground around the site, just across the road from his residence, about a mile south of the present village of Hartsville, on the main road to Philadelphia, eighteen miles north of that city. This road is called the "York Road," because at that time and for half a century or more afterwards, it was the principal route of travel between Philadelphia and New York. [In 1751 Benjamin Franklin was appointed Deputy Post Master General for the colonies united by the "Albany Congress," and in that capacity he used to travel up and down this road in a chaise, superintending the mails. How great a change in the Postal service of the country since that day!]

This log structure was small and humble, being but about twenty feet long by eighteen broad, and was used like modern school-houses for the pupils to study and recite in. There were no dormitories attached to it, and the young men instructed there were boarded and lodged in the neighborhood by friends, or by Mr. Tennent himself. There is no doubt that he benevolently provided for some in this way, and at considerable expense, and probably involved himself in pecuniary difficulties, that he might assist young men in their education. He borrowed a sum of money from the fund of the Synod, the interest of which was remitted to him several years by vote of the Synod; *and so great was the confidence of his brethren in him, that they took his own bond for it after a time, instead of an obligation upon certain real estate.

Mr. Whitefield in his Journal thus speaks of Mr.

*Records of Presby. Ch., p. 88.

Tennent's institution. "It is a log house about twenty feet long and near as many broad; and to me it seemed to resemble the school of the old prophets, for their habitations were mean; and that they sought not great things for themselves is plain from those passages of Scripture wherein we are told, that each of them took them a beam to build them a house, and that at the feast of the sons of the prophets one of them put on the pot whilst the others went to fetch some herbs out of the field. All that we can say of most of our universities is, that they are glorious without. From this despised place seven or eight worthy ministers of Jesus have lately been sent forth; more are ready to be sent, and the foundation is now laying for the instruction of many others."

CHAPTER III.

REV. WILLIAM TENNENT'S SONS.

Among those who were educated wholly or in part at this school, or connected with it, were Gilbert, William, John, and Charles Tennent, sons of the founder; all preachers of the Gospel of unusual excellence and devotedness. Gilbert, the oldest son of Mr. Tennent, born in the County of Armagh, Ireland, April 5, 1703, and about fourteen years old when his father and family came to

this country, was licensed to preach in 1726 by the Presbytery of Philadelphia, and assisted his father in teaching for a year at Log College, when he became pastor of a church in New Brunswick, N. J., and in 1743 was called to the charge of the Second Church in Philadelphia, where he remained until his death in 1764, in the sixty-second year of his age. He was buried at first under the middle aisle of the Second Church, and when the building was remodeled his remains were deposited in the grave-yard belonging to that church, in Arch street between Fifth and Sixth streets, and in 1853 they were removed to the cemetery of the Presbyterian Church in Abington, Pa., where they now lie. He was a man of great power in the pulpit; clear, searching, and pungent in applying the truths of God's word to the consciences of his hearers; and Mr. Whitefield, with whom he labored much in revivals of religion, speaks of him in the highest terms, as an able, earnest, and effective preacher. He was one of the principal agents in bringing about the division of the Synod of Philadelphia, which took place in 1741 and continued till 1758, seventeen years. Being one of the principal leaders among the "New Lights," as they were called, because they favored *new measures* in efforts to secure the conversion of sinners and the sanctification of believers, the majority of the Synod did not sympathize with him, and after years of earnest, and sometimes intemperate discussion, he and those whose views were similar to his, withdrew and formed the Synod of New York. When the two Synods were united in 1758 Rev. Gilbert Tennent was elected Moderator, which shows that he was held in high esteem by both the large bodies in the Presbyterian Church.

William Tennent, Jr., the second son of William Tennent, Sr., was born in the County of Armagh, Ireland, June 3, 1705, and was eleven or twelve years old when he came to America. He was educated by his father before coming to Neshaminy, and at that place in English studies and the classics, and made extensive attainments in the ancient languages, especially Latin. After his brother Gilbert had assumed the pastoral care of the church at New Brunswick, he felt it to be his duty to devote himself to the ministry and to follow the example of his father by spending his life in that sacred calling; and as he had finished his academical studies, and assisted in instructing the pupils at "the college" for a year or two, he thought it best to repair to his brother's home to pursue the study of theology under his supervision. This was done with the consent and by the advice of his father, as he would enjoy greater advantages in many respects in a town than at home. He had gone through the regular course of systematic theology and was about to be examined by the Presbytery with a view to licensure to preach the Gospel, when a very remarkable event occurred in his history, which made a deep impression upon his character and his life. The account of it cannot be given in a better manner than in the words of Dr. Henderson of Freehold, N. J., as quoted in the History of Log College, p. 112.

"His intense application" in preparing for his examination, "affected his health, and brought on a pain in his breast, and a slight hectic. He soon became emaciated, and at length was a living skeleton. His life was now threatened. He was attended by a physician, a young

gentleman who was attached to him by the strictest and warmest friendship. He grew worse and worse, till little hope of life was left. In this situation his spirits failed him, and he began to entertain doubts of his final happiness. He was conversing one morning with his brother in Latin, on the state of his soul, when he fainted and died away.

“After the usual time he was laid out on a board, according to the common practice of the country, and the neighborhood were invited to attend his funeral on the next day. In the evening his physician and friend returned from a ride in the country, and was afflicted beyond measure at the news of his death. He could not be persuaded that it was certain; and on being told that one of the persons who had assisted in laying out the body thought he had observed a little tremor of the flesh under the arm, although the body was cold and stiff, he endeavored to ascertain the fact. He first put his own hand into warm water, to make it as sensible as possible, and then felt under the arm and at the heart, and affirmed that he felt an unusual warmth, though no one else could. He had the body restored to a warm bed, and insisted that the people who had been invited to the funeral should be requested not to attend. To this the brother objected as absurd, the eyes being sunk, the lips discolored, and the whole body cold and stiff. However, the doctor finally prevailed, and all probable means were used to discover symptoms of returning life. But the third day arrived, and no hopes were entertained of success but by the doctor, who never left him night nor day. The people were again invited, and assembled to attend the funeral. The

doctor still objected, and at last confined his request for delay to one hour, then to half an hour, and finally to quarter of an hour. He had discovered that the tongue was much swollen and threatened to crack. He was endeavoring to soften it by some emollient ointment put upon it with a feather, when the brother came in about the expiration of the last period, and mistaking what the doctor was doing for an attempt to feed him, manifested some resentment, and in a spirited tone said, 'It is shameful to be feeding a lifeless corpse,' and insisted with earnestness that the funeral should proceed immediately. At this critical and important moment, the body, to the great alarm and astonishment of all present, opened its eyes, gave a dreadful groan and sank again into apparent death. This put an end to all thoughts of burying him, and every effort was again employed in hopes of bringing about a speedy resuscitation. In about an hour the eyes again opened, a heavy groan proceeded from the body, and again all appearance of animation vanished. In another hour life seemed to return with more power, and a complete revival took place to the great joy of the family and friends, and to the no small astonishment and conviction of very many, who had been ridiculing the idea of restoring to life a dead body.

"Mr. Tennent continued in so weak and low a state for six weeks, that great doubts were entertained of his final recovery. However, after that period he recovered much faster, but it was about twelve months before he was completely restored. After he was able to walk the room, and to take notice of what passed around him, on a Sunday afternoon, his sister, who had stayed from church to

attend him, was reading in the Bible, when he took notice of it and asked her what she had in her hand. She answered that she was reading the Bible. He replied, 'What is the Bible? I know not what you mean.' This affected the sister so much that she burst into tears, and informed him that he was once well acquainted with it. On her reporting this to the brother, when he returned, Mr. Tenent was found upon examination to be totally ignorant of every transaction of life previous to his sickness. He could not read a single word, neither did he seem to have any idea of what it meant. As soon as he became capable of attention, he was taught to read and write, as children are usually taught, and afterwards began to learn the Latin language under the tuition of his brother. One day as he was reciting a lesson in Cornelius Nepos, he suddenly started, clapped his hand to his head, as if something had hurt him, and made a pause. His brother asking him what was the matter, he said that he felt a sudden shock in his head, and now it seemed to him as if he had read that book before. By degrees his recollection was restored, and he could speak the Latin as fluently as before his sickness. His memory so completely revived that he gained a perfect knowledge of the past transactions of his life, as if no difficulty had previously occurred. This event, at the time made a considerable noise, and afforded, not only matter of serious contemplation to the devout Christian, especially when connected with what follows in this narration, but furnished a subject of deep investigation and learned inquiry to the real philosopher and curious anatomist.

“The writer of these memoirs was greatly interested

by these uncommon events; and on a favorable occasion earnestly pressed Mr. Tennent for a minute account of what his views and apprehensions were, while he lay in this extraordinary state of suspended animation. He discovered great reluctance to enter into any explanation of his perceptions and feelings at this time; but being importunately urged to do it, he at length consented, and proceeded with a solemnity not to be described.

“While I was conversing with my brother’ said he ‘on the state of my soul, and the fears I had entertained for my future welfare, I found myself, in an instant, in another state of existence, under the direction of a superior being, who ordered me to follow him. I was accordingly wafted along, I know not how, till I beheld at a distance an ineffable glory, the impression of which on my mind it is impossible to communicate to mortal man. I immediately reflected on my happy change, and thought, —Well, blessed be God! I am safe at last, notwithstanding all my fears. I saw an innumerable host of happy beings, surrounding the inexpressible glory, in acts of adoration and joyous worship; but I did not see any bodily shape or representation in the glorious appearance. I heard things unutterable. I heard their songs and hallelujahs of thanksgiving and praise, with unspeakable rapture. I felt joy unutterable and full of glory. I then applied to my conductor, and requested leave to join the happy throng; on which he tapped me on the shoulder, and said, ‘You must return to the earth.’ This seemed like a sword through my heart. In an instant I recollect to have seen my brother standing before me, disputing with the doctor. The three days during which I had appeared

lifeless, seemed to me not more than ten or twenty minutes. The idea of returning to this world of sorrow and trouble gave me such a shock, that I fainted repeatedly.' He added, 'Such was the effect on my mind of what I had seen and heard, that if it be possible for a human being to live entirely above the world and the things of it, for some time afterwards I was that person. The ravishing sound of the songs and hallelujahs that I heard, and the very words uttered, were not out of my ears when awake for at least three years. All the kingdoms of the earth were in my sight as nothing and vanity; and so great were my ideas of heavenly glory, that nothing which did not in some measure relate to it could command my serious attention.'"

That Mr. Tennent actually died, as he seems to have supposed he did, when the foregoing circumstances took place, is not probable. His physical health was greatly impaired, and his body extremely weak. In consequence of this prostration he fell into an unconscious state, which no doubt would have resulted in death, if nothing had been done to arouse him. As his mind had been deeply exercised upon the subject of his personal salvation, it is not surprising that his thoughts should have been occupied with the glories of Heaven, when consciousness had fled; nor that it should have seemed to him that he had been permitted to visit that blessed world. God, perhaps, allowed him to pass through this surprising experience, that he might be more thoroughly devoted to the work of the ministry, on which he was soon to enter. As soon as his health and other circumstances were favorable he was examined by the Presbytery of New Brunswick, and

licensed to preach, when he at once commenced the work with earnestness and success. His brother John, who had been for a few years pastor of the church in Freehold, Monmouth Co., New Jersey, died about this time, which event left that church vacant, and William was invited to take charge of it. He accepted the call and was ordained and installed October, 1733. Here he remained until his death, March 8, 1777, a period of forty-four years. He was well read in the Classics, and in Divinity, and was a solemn and powerful preacher, and very faithful in discharging all the duties of the pastoral office. He also labored extensively outside of his own parish, in different parts of the State, in revivals of religion, and his efforts were the means of great good to many. He was an ardent patriot, and during the portion of the Revolutionary War in which he lived, he desired warmly and prayed much for the success of the struggle of the American Colonies for independence of Great Britain. His end was peaceful after an illness of about ten days, during all of which he was calmly resigned to the will of God. When informed that he would not probably recover of the malady by which he had been attacked, he replied, "I am very sensible of the violence of my disorder; that it has racked my constitution to an uncommon degree, and beyond what I have ever before experienced, and that it is accompanied with symptoms of approaching dissolution; but blessed be God, I have no wish to live, if it should be his will and pleasure to call me hence." After a moment's pause he seemed to recollect himself, and varied the expression thus: "Blessed be God, I have no wish to live, if it should be his will and pleasure to call me hence, unless it

should be to see a happy issue to the severe and arduous controversy my country is engaged in ; but even in this the will of the Lord be done." He was buried in the church at Freehold, where he had so long and faithfully declared the counsel of God to his fellow men.

John Tennent, the third son of Rev. Wm. Tennent, Sr., was born in the county of Armagh, Ireland, Nov. 12, 1707, and was only nine or ten years old when the family came to America. He was taught by his father at home, and in Log College, at Neshaminy, receiving a good English and Classical education. He was a young man of unusually bright mind, made rapid progress in his studies, and became proficient in the Latin language, and the sciences as they were understood at that day. His religious experience was very deep and thorough, and his conviction of sin and exposure to the Divine anger reduced him for a time almost to the borders of despair. But he at length found peace and joy from believing in Christ, and doubtless united with the Neshaminy Church of which his father was Pastor. When he had completed his studies in the ancient languages and theology, he presented himself before the Presbytery of Philadelphia, by whom he was examined and licensed to preach. Not long after this he visited the congregation in Freehold, New Jersey, which was then without a minister, and having supplied their pulpit several Sabbaths, was urgently invited to take the charge of the church. He was remarkable for his modesty and humble estimate of his own talents and attainments, and did not at once come to the conclusion that he was fitted for that sphere of labor. But when the people assembled and gave him an unanimous call to be

their Pastor, he felt it to be his duty to go to them, and trust in the Great Head of the Church for a favorable result to his efforts. The call was made out April 15, 1730, and he was ordained November 19, of the same year. But he was not allowed to labor in the ministry long on earth. Only a few days more than two years elapsed after he was called to the pastorate, before he was taken to his reward in Heaven. The insidious disease, consumption, fastened itself upon his frame, and no remedies availed to restore him to health. He gradually sank under the power of the malady, until the vital spark went out in death; but he was patient, submissive, and hopeful during all his sickness. A few minutes before he expired, holding his brother William by the hand, he broke out into the following rapturous expressions: "Farewell, my brethren; farewell, father and mother; farewell, world, with all thy vain delights. Welcome, God and Father; welcome, sweet Lord Jesus; welcome, death; welcome, eternity; Amen!" Then with a low voice he said, "Lord Jesus, come, Lord Jesus!" And so he fell asleep in Christ, and obtained an abundant entrance into the everlasting kingdom of his God and Saviour.*

His death took place April 23, 1732, when he was a little more than twenty-four years and a half old, and he was buried in the grave-yard near the church in which he had faithfully preached. He was highly esteemed by his brethren in the ministry and by his own congregation, as an earnest, powerful speaker. It is stated by his brother Gilbert, that "he was endowed by his Creator with a natural quickness of apprehension, copiousness of

* Log College, p. 106.

fancy, and fluency of expression, which served to qualify him eminently for the office of a preacher." If he had lived to middle age, practice and experience would no doubt have placed him high in the ranks of the clergy of the Presbyterian Church.

Charles Tennent, the fourth son of Rev. Wm. Tennent, Sr., was born in Colerain, County of Down, Ireland, May 3, 1711, and was baptized in infancy by Rev. Richard Donnell. He was five or six years old when he was brought by his parents to this country. He was taught in childhood and youth by his father at home and in Log College, being fifteen years old when that institution was commenced. At what time he finished his preparatory studies, and was licensed to preach, we are not informed. But it is quite probable that he may have assisted his father for a time in the school, after he had gone through with the regular course himself. His name first appears among the members of the Synod of Philadelphia, in its printed Records, in May, 1738, and it is stated that the Presbytery of New Castle reported that he had been ordained since the last meeting of Synod. He was ordained and installed at Whiteclay Creek, in Delaware, probably in 1737, and continued there, it seems, till 1762, as he is recognized as a member of the Presbytery of New Castle until 1763, when he was transferred to the Presbytery of Lewestown; and it was at that time, no doubt, that he removed to Buckingham Church, in Maryland, where he continued until about the period of his death, which took place in the last part of the year 1770, or the beginning of 1771, as at the meeting of Synod in May of the latter year, it was reported

that he had died since the previous meeting of Synod. He was then in the 60th year of his age. Less distinguished than his brothers as a preacher, he is said to have been a good man of moderate abilities. He held the same views in regard to the doctrines of the Gospel and the proper measures for spreading the kingdom of Christ which were maintained by the other members of his father's family; and when the division in the Synod took place between the "Old Side" and "the New," he embraced the latter. The Presbytery of New Castle, of which he was for a long time a member, with the Presbyteries of New York and New Brunswick, formed in 1745 the Synod of New York, which differed from the Synod of Philadelphia in some important points of doctrine and practice. The two Synods were separate until 1758, when they united on the adoption of the Westminster Confession of Faith and Catechisms, as a common standard of belief. When Mr. Charles Tennent returned to his congregation at Whiteclay Creek, after the meeting in which the re-union was effected, Mrs. Douglass, sister of Charles Thompson, Secretary of the Continental Congress, who resided there, and who sympathized strongly with the "New Side," remonstrated with him for having consented to the measure. "Oh, Mr. Tennent!" said she, "how could you consent to enter into communion with those who so wickedly reviled the glorious work of God's grace in this land? As for myself, I never can and never will, until they profess repentance for their grievous sin in speaking contemptuously of the work of the Holy Spirit."

She kept her word, soon leaving the Presbyterian

Church and uniting with the Seceders. She was one of the subjects of a powerful revival of religion that attended the labors of Mr. Whitefield at Whiteclay Creek, soon after Mr. Tennent was settled there. The great evangelist spent some days at that place, during which a communion season occurred. It was customary then for meetings for preaching to be held four successive days, before and after the sacrament of the Lord's Supper, and large multitudes came together on that occasion to hear Mr. Whitefield. Many were awakened, and one of the most deep and wide-spread revivals ever known in that region was enjoyed.

The same year in which Rev. Charles Tennent died, 1770, his son, William Mackey Tennent, was licensed to preach by the Presbytery of Lewestown. This young man, grandson of Rev. William Tennent, Sr., was afterwards for many years Pastor of the Presbyterian Church in Abington, Montgomery Co., Pa., not far from Philadelphia, and being endowed with a strong and active mind, and having acquired extensive learning, he received the degree of Doctor of Divinity from Yale College. He married Miss Susannah Rodgers, daughter of Rev. Dr. John Rodgers, of New York. Among his relatives in this part of the country were Gen. William T. Rogers, of Doylestown, and Jacob H. Rogers, Esq., of Warrington. He died December 2, 1810, and left no children.

The four sons of old Mr. Tennent—Gilbert, William, John, and Charles—were no doubt all members of Neshaminy Church. No roll of communicants of so ancient date as the time of their manhood or youth exists, yet all of them, except Gilbert, probably became pious at

Neshaminy, and were in regular communion with their father's church. It is not often that a pastor is blessed in seeing so many sons of his own connected with the spiritual flock under his charge, and laboring in the ministry of reconciliation in after years, imbued with a similar spirit, and under the guidance of the same principles. He must have had, by his piety, learning, and dignity of character, a powerful influence over them, and taken much pains to train to follow his steps.

CHAPTER IV.

ALUMNI OF LOG COLLEGE.

It may be interesting to add to these notices of Mr. Tennent's sons, brief statements concerning other distinguished men, who were educated at Log College, under his tuition, and who, though not all perhaps members of his church, were in the habit of attending every Sabbath, during their residence at Neshaminy, upon the services of the sanctuary there.

Among them was Rev. Samuel Blair. He was born in Ireland, June 14, 1712, and came to this country when a youth, and was one of the earlier pupils of Mr. Tennent at Log College, being under his care apparently between 1730 and 1735. In the latter year the Presbytery of East

Jersey reported to the Synod, that they had ordained since the last meeting Mr. Samuel Blair, and that he had subscribed to the Westminster Confession of Faith and Catechisms according to "the Adopting Act" previously enjoined by the Synod upon all candidates for ordination or admission from foreign bodies into any of the Presbyteries. He was settled at that time, the last part of 1734 or the beginning of 1735 at Shrewsbury, N. J. He remained there till November, 1739, when he was earnestly invited to assume the charge of the church in New Londonderry, Pa. Regarding it as his duty to accept this call, he was formally installed over that people in April, 1740. Almost immediately after his settlement here this congregation was blessed with a powerful revival of religion, in which a large number were awakened and hopefully converted, and the frivolity and carelessness about divine things, which had characterized the place before, gave way to solemnity and deep thought upon the concerns of eternity. He was the first pastor settled there, though the church was established about the year 1730, ten years before his coming among them. In regard to this remarkable work of grace in 1740 he says in a letter he wrote to Rev. Mr. Prince of Boston, and which was published in the "Christian History:"

"Our Sabbath Assemblies soon became vastly large; many people from almost all parts around inclining very much to come, where there was such appearance of the divine power and presence. I think there was scarcely a sermon or lecture preached here through that whole summer, but there were manifest evidences of impressions on the hearers; and many times the impressions were very

great and general; several would be overcome and fainting; others deeply sobbing, hardly able to contain; others crying in a most dolorous manner; many others more silently weeping; and a solemn concern appearing in the countenances of many others. And sometimes the soul-exercises of some (though comparatively but very few), would so far affect their bodies as to occasion some strange, unusual bodily motions." No mention is made of Mr. Whitefield having been in this congregation, and the labors in this spiritual harvest were performed by Mr. Blair and other neighboring Pastors of like spirit.

In New Londonderry, or Fagg's Manor, as it is often called, Mr. Samuel Blair established a school for the education of young men for the ministry, similar to that which Mr. Tennent founded at Neshaminy; and in it were trained some men who rose to eminence in the Presbyterian Church. "Among these were the Rev. Samuel Davies, the Rev. Alexander Cummings, the Rev. John Rodgers, D. D., the Rev. James Finley, and the Rev. Hugh Henry." *

In the Life of Dr. John Rodgers, by Dr. Miller, it is said that "he (Rodgers) was sent to an academy of high reputation at Fagg's Manor, Chester County, Pa., under the care of the Rev. Mr. Samuel Blair, who was one of the most respectable scholars and divines of his day. He (Mr. Blair) was considered not only as one of the most learned and able, but also as one of the most pious and excellent men that ever adorned the American Church." Dr. Samuel Miller relates, that Dr. Rodgers

* History of Log College, p. 172.

told him, that "When the Rev. Samuel Davies returned from Europe, his friends were curious to learn his opinion of the celebrated preachers whom he had heard in England and Scotland. After dealing out liberal commendations on such as he had most admired, he concluded by saying, that he had heard no one who, in his judgment, was superior to his former teacher, Rev. Samuel Blair." The school which Mr. Blair established at Fagg's Manor, like the Log College at Neshaminy, was of a high order, and the pupils were trained in it to great familiarity with the ancient languages, and the doctrines of the Christian faith. They became thorough scholars and sound divines. They had fewer books than students have at the present day, but those they had were mastered. In reading and study they carried out the sentiment of the proverb, "Multum, non multa." Many of them, though not educated at what we should denominate a "College," there being no institutions of exactly that kind within the bounds of the Presbyterian Church at that period, yet possessed extensive learning and commanding eloquence. Rev. Samuel Davies, who was educated at Mr. Blair's school, was licensed to preach in 1745, soon after which he travelled in Virginia, where he became Pastor of a church, and was highly esteemed and successful. "In 1753 he was chosen by the Synod of New York, at the solicitation of the Trustees of the College of New Jersey, to accompany the Rev. Gilbert Tennent on a mission to Great Britain and Ireland, to solicit benefactions for that College. In 1759 he was elected to succeed Jonathan Edwards in the Presidency of the same Institution. In this station he remained but

eighteen months, being removed by death in January, 1761, in the thirty-seventh year of his age. The genius, taste, learning, and eminent piety of President Davies are widely known." * This eminent man retained the highest respect and reverence for his early preceptor, Mr. Blair, to the day of his death, and when he heard of the decease of one whom he so highly valued, he composed an elegy of considerable length to his memory; from which may be quoted the following lines :

“Blair is no more;—then this poor world has lost
 As rich a jewel as her stores could boast;
 Heaven in just vengeance has recalled again
 Its faithful envoy from the sons of men;
 Advanced him from his pious toils below,
 In raptures there, in kindred plains to glow.
 Surviving remnant of the sacred tribe,
 Who knew the worth these plaintive lays describe;
Tennents, three worthies of immortal fame,
 Brethren by office, birth, in heart, and name;
Finley, who full enjoyed the unbosomed friend,
Rodgers, whose soul he like his own refined,
 When all attention, eager to admit
 The flowing knowledge, at his reverend feet
 Raptured we sat; and thou above the rest,
 ‡ Brother and image of the dear deceased,
 Surviving Blair, Oh! let spontaneous flow,
 The floods of tributary grief you owe.

Now in the sacred desk I see him rise,
 And well he acts the herald of the skies.

* Miller's Life of Dr. Rodgers.

‡ Rev. John Blair.

Graceful solemnity and striking awe
 Sit in his looks, and deep attention draw.
 Unthinking crowds grow solemn as they gaze
 And read his awful message in his face."

Mr. Samuel Blair died and was buried at Londonderry, when he was a little more than than thirty-nine years of age. Though he did not live to be old, yet he made a deep and salutary impression upon his own and succeeding generations, and gained a wide reputation for excellence of character, learning, and eloquence. The following inscription is found upon the monument at his grave:

HERE LYETH THE BODY OF
 THE REV. SAMUEL BLAIR,
 WHO DEPARTED THIS LIFE
 THE 5TH DAY OF JULY, 1751,
 AGED 39 YEARS AND 21 DAYS.

In yonder sacred house I spent my breath,
 Now silent, mouldering, here I lie in death ;
 These lips shall wake again, and yet declare
 A dread amen to truths they published here.

Rev. John Blair, a younger brother of Samuel Blair, was also a pupil at Log College. He was born (in Ireland probably, like his brother), in the year 1720, and came to America when quite young. At what time he was licensed and ordained is not definitely known, but he was a member of the Synod of New York at its first meeting in 1745, being then 25 years of age. He is said to have been ordained as early as 1742 over three congregations in Cumberland Co., Pa., one of which was Big Spring, now Newville. After being there twelve or

fourteen years, his home was rendered unsafe by the hostilities of the savages, who in the French and Indian war were aroused against the frontier settlements that were exposed to their attacks. He was compelled on that account to retire from this field of labor, but in 1757 he received and accepted a call to the church at Fagg's Manor, which had become vacant by the death of his brother Samuel. While there he superintended the school which had been under the care of his predecessor, and prepared many young men for the ministry by instructing them in the languages, philosophy, and theology. He remained in that congregation about nine years, and when Dr. Finley, President of Princeton College, died, he was chosen Professor of Divinity. He regarded this as a summons by the Head of the Church to a wider field of usefulness, of a similar character to that in which he had lately been employed, and entered upon it with zeal and energy. He was also chosen Vice-President of the Institution, and discharged all the duties of President until the arrival of Dr. Witherspoon, the President-elect. But as the endowment of Nassau Hall was at that time very limited, and insufficient to support a Professor of Theology distinct from the President, and as Dr. Witherspoon was an eminent divine, and abundantly qualified to meet the responsibilities of both offices, Mr. Blair resigned, and accepted an invitation to be Pastor at Wallkill, Orange Co., N. Y. Here he remained about three years, when he was called away from the labors of earth by death, December 8, 1771, in the 52d year of his age. He was a sound and learned theologian, and though less eloquent in the pulpit than his brother Samuel, yet he was an

able and convincing preacher, and the instrument of the conversion of many souls. He made high attainments in scholarship, and at the same time labored much in the pulpit, for the most part using, not a fully written manuscript, but brief notes. His end was peaceful, and he calmly contemplated death when near at hand, uttering counsels for his congregation and friends. A few days before his death he exclaimed: "Directly I am going to glory; my Master calls me, I must be gone."

It is stated in the History of Log College, that "Mr. John Blair left behind him a treatise on Regeneration, which is ably written and entirely orthodox. He also published a treatise on the Scriptural terms of admission to the Lord's Supper, in which he maintains that ministers and church officers have no more authority to debar from the Lord's table those who desire to attend, than from any other duty of God's worship. This piece the late Rev. J. P. Wilson, D. D., Pastor of the First Presbyterian Church of Philadelphia, had republished in a small selection of treatises on the Lord's Supper, from which it may be inferred that he approved the sentiments which it contains."

The following is the inscription on his tomb-stone:

HERE LIE INTERRED
THE REMAINS OF THE
REV. MR. JOHN BLAIR, A. M.,
WHO DEPARTED THIS LIFE
DECEMBER 6, 1771,
IN THE 52D YEAR
OF HIS AGE.

He was a gentleman of a masterly genius. A good scholar,

an excellent divine. A very judicious, instructive, and solemn preacher. A laborious and successful minister of Christ. An eminent Christian. A man of great prudence, and a bright example of every social virtue. He was some time Vice-President of Nassau Hall, and Professor of Divinity in the College of New Jersey; which places he filled with fidelity and reputation. He lived greatly beloved, and died universally lamented.

Rev. Samuel Finley was born in the County of Armagh, in the northern part of Ireland, in 1715. His parents were of Scotch descent, and devotedly pious members of the Presbyterian Church. He was carefully trained in the knowledge of his duty to God, and appears to have been wrought upon by the Holy Spirit at a very early age. When only six years old he heard a sermon which made a deep impression on his mind, and the text of which he remembered as long as he lived. From that time he determined, if possible, to be a minister of the Gospel. When about nineteen years old he emigrated to America, and landed on our shores September 28, 1734. This was the period at which Log College was in a very flourishing condition, and it is in the highest degree probable that Mr. Finley placed himself under the instruction of Mr. Tennent, at Neshaminy; as he ardently desired to be prepared to preach Christ to his fellow men, and there was no other institution at that time within the bounds of the Presbyterian Church where he could receive the necessary education. He also presented himself to the Presbytery of New Brunswick, to be taken under their care, and most of the members of this body were trained at Mr. Tennent's school. Though we have no record of

the place where Mr. Finley was taught in theology, yet the above circumstances point very decidedly to that institution. He was licensed after proper examination August 5, 1740, and at once began to proclaim the doctrines of the Cross. The "great awakening" was then in progress in the land, and there was much interest on the subject of religion in a large number of churches. As he was zealous and anxious to be the instrument in doing good, and endowed with unusual ability as a public speaker, he was sought for to assist pastors in the special labors required in many congregations. He was particularly blessed in the Western and Southern portions of New Jersey,—in Deerfield, Greenwich, and Cape May. He was Stated Supply also, and highly esteemed in the Second Presbyterian Church of Philadelphia, to which Rev. Gilbert Tennent was afterwards called, and which was largely composed of those who were hopefully converted under the preaching of Mr. Whitefield, in that city. He was ordained to the full exercise of the ministry, probably as an evangelist, October 13, 1742. He was not pastor of any church immediately, but continued for nearly two years to preach, as his services were needed, in vacant churches and places destitute of the ordinary means of grace, with abundant success. In 1744 the people of Nottingham, Maryland, desired him to become their minister, and he was settled there in June of that year. Here he established a school for the training of pious young men for the ministry, similar to that which had been at Neshaminy, but which was possibly closed before this time on account of old Mr. Tennent's infirmities, and like the institution at Fagg's Manor. In this

Seminary a large number of youths were prepared for the sacred office, several of whom secured high distinction and were greatly useful; and others, who did not enter the ministry, reached eminence in other professions; among them were "Governor Martin, of North Carolina; Dr. Benjamin Rush, of Philadelphia; and his brother, Jacob Rush, an eminent and pious judge; Ebenezer Hazard, Esq., of Philadelphia; Rev. James Waddel, D. D., of Virginia; Rev. Dr. McWhorter, of Newark, N. J.; Col. John Bayard, Speaker of the House of Representatives; Governor Henry, of Maryland; and Rev. Wm. M. Tennent, D. D., of Abington, Pa."

All these with others appear to have been in Mr. Finley's school at one time, and it receives high honor from their subsequent lives. It was no doubt an institution of a high order, formed much after the pattern of Log College.

After being seventeen years in Nottingham, diligently engaged in giving instruction in the ancient languages, philosophy and theology, and in the work of the ministry, and having proved himself fully qualified to superintend a literary institution of a high order, and gained a reputation for power in the pulpit, he was chosen to succeed Mr. Davies in the Presidency of Nassau Hall, at Princeton. He entered upon the office in 1761, and was spared to discharge its duties five years, a period longer than that of either Dickinson, Burr, Edwards, or Davies, all of whom had been his immediate predecessors within six years. While connected with the College of New Jersey he became favorably known in Great Britain for talents, learning, and piety, and the degree of Doctor of Divinity

was conferred upon him by the University of Glasgow, which was at that time an unprecedented honor for any American. He had the interests of the College over which he presided, deeply at heart, and formed wise plans for its prosperity and advancement. Probably his arduous labors affected his health ; for he was attacked when in the midst of them by a disease of the liver, which soon resulted in his death. He went to Philadelphia to consult a physician, but grew rapidly worse, and was at length told that he could not recover. He was not alarmed nor disturbed by the intelligence, but expressed the most perfect resignation to the divine will. He said, "If my work is done, I am ready ; I do not desire to live a day longer than I can work for God." When informed by a physician that he had not many days to live, lifting his eyes to Heaven, he exclaimed, "Then, welcome, Lord Jesus!" He uttered many counsels and messages for his friends and the people of Princeton, and many expressions of confidence in God, and hope, that he was going to a world of rest and glory. A few hours before his departure he dropped asleep, and continued to slumber until his spirit took its flight. This occurred July 16, 1766, when he was in his fifty-first year. In consequence of the heat of the weather his body could not be conveyed to Princeton for burial, but was deposited by the side of his friend, Rev. Gilbert Tennent, in the Second Presbyterian Church of Philadelphia ; and subsequently upon the enlargement of this church, they were both buried in the grave-yard of the congregation, and ultimately at Abington. A cenotaph was erected by the Trustees of the College of New Jersey to his memory, in the cemetery at

Princeton, in a line with the monuments over the remains of the other distinguished Presidents of the College. Dr. Miller says of him: "Dr. Finley was a man of sound and vigorous mind, of extensive learning, and of unusually fervent piety. He had the ministry in view from the sixth year of his age, and always adorned the sacred office. Seldom has a life been more exemplary or more useful; and seldom, very seldom, has a death been more joyful and triumphant than his."*

Rev. Wm. Robinson was another of the pupils of Mr. Tennent at Log College, as we have the uncontradicted testimony of tradition for believing, which is somewhat corroborated by the fact, that the people of Neshaminy, in 1742, when Mr. Tennent became infirm, invited him to be their pastor, which invitation, however, he did not see his way clear to accept. In the life of Dr. Rodgers it is stated, that—

"Mr. Robinson was the son of a wealthy Quaker, in England. Being permitted to pay a visit of a few weeks to an aunt in the the City of London, from whom he had considerable expectations, he greatly overstaid the time which had been allowed him; and becoming deeply involved in the dissipations of the town, he incurred large debts, which he knew his father would never pay, and which his aunt refused to discharge. In this situation fearing to return home, and unable to remain longer in London, he determined to quit his native country, and seek his fortune in America. In this determination his aunt reluctantly acquiesced, and furnished him with a small sum of money for the purpose. Soon after his

* Life of Dr. Rodgers, p. 57.

arrival in America, he had recourse for subsistence to teaching a school in New Jersey, within the bounds of the Presbytery of New Brunswick. He had been for some time engaged in this business, without any practical sense of religion, when it pleased God to bring him to a knowledge of himself and of the way of salvation, in a remarkable manner. He was riding at a late hour one evening, when the moon and stars shone with unusual brightness, and when everything around him was calculated to excite reflection. While he was meditating on the beauty and grandeur of the scene which the firmament presented, and was saying to himself, 'How transcendently glorious must be the Author of all this beauty and grandeur!' the thought struck him with the suddenness and the force of lightning, 'But what do I know of this God? Have I ever sought his favor or made him my friend?' This happy impression, which proved, by its permanency and its effects, to have come from the best of all sources, never left him until he took refuge in Christ as the hope and life of his soul. He soon resolved to devote himself to the work of the gospel ministry; completed his academical education and studied theology; and was in due time licensed and ordained by the Presbytery of New Brunswick." He appears to have been ordained as an evangelist, with a view to his going among the scattered congregations of Presbyterians, and others who were not associated with any religious denomination, in remote districts. Accordingly he soon turned his steps to the settlements along the valleys in the mountains of central Pennsylvania, Maryland, and Virginia. In the latter State there was a law at that time forbidding

itinerant preachers to pass through the country, but Mr. Robinson either did not think of it or disregarded it, and had reached Winchester, preaching the Gospel as opportunity was afforded, when he was arrested for violating the statute, and an order was made out by a magistrate sending him to the seat of Government, at Williamsburg, for trial and punishment. But the Sheriff, in whose care he was placed, after taking him some distance on the way, and finding him apparently an honest, sensible, well-meaning man, thought it would be foolish to take him so far for such a purpose, and released him. He continued his tour through the valley, stopping at various small settlements, where he found those who were willing to hear the word of life, until he reached the James river. He visited what was then called "the Forks," now Lexington; and proceeding south-east, went to Lunenburg, which is now Charlotte, and found there a considerable colony of Presbyterians. Pursuing his route still southward he entered North Carolina, seeking clusters of Presbyterians who had migrated thither, and who were destitute of the stated means of grace. In almost all places where he tarried and proclaimed the truth, the Spirit of God attended his labors. Christians were quickened and revived, and sinners were converted. Not a few instances occurred, in which, through his instrumentality, hardened transgressors who had never shown interest in their immortal welfare, but lived in constant disregard of the divine commands, were subdued, convicted of their guilt and danger, and led to submit to the control of the Redeemer. An unusual awakening on the subject of religion existed at that period in the County of Hanover, Virginia; and

when Mr. Robinson returned from North Carolina, two messengers were sent from Hanover to induce him to go there and assist in that work of grace. They were obliged to travel a hundred miles or more over a rugged, mountainous country, before they overtook him. Upon their representation of the state of feeling among the people from whom they came, he was persuaded it was the Lord's will that he should accede to their request; and that he might get to their home before the next Sabbath, he was compelled to ride one whole night. When he arrived, the principal men of the congregation feared that he might not preach the distinguishing doctrines of grace, as they had learned them from various evangelical works, with which they were familiar, and which they were in the habit of reading aloud in their meetings; for they had not as yet enjoyed the services of a regular pastor. They therefore examined him in private, before they would allow him to preach, as to his views, and whether he approved such works as Boston's Fourfold State, Bunyan's Pilgrim's Progress, Luther on the Galatians, and Alleine's Alarm. When they discovered that his doctrinal sentiments were founded on the Gospel of Christ, as they had received it, they joyfully welcomed him to their place of worship and their hearts. He continued with them four days, preaching daily. The attendance was good at first, but greatly increased on the successive days, and there were many manifestations of deep feeling, of joy and gratitude for the precious words of life on the part of God's people, and of conviction for sin, and alarm among sinners. Mr. Samuel Morris, whose words are quoted in a letter of Rev. Samuel Davies to Dr.

Bellamy, of Connecticut, says, "There is reason to believe there was as much good done by these four sermons as by all the sermons preached in these parts before or since. Before Mr. Robinson left us, he successfully endeavored to correct some of our mistakes, and to bring us to carry on the worship of God more regularly at our meetings. After this we met to read good sermons, and began and concluded with prayer and singing of Psalms, which till then we had omitted." They had been accustomed in former years to the prayers of the Liturgy of the Church of England, which was the established Church of the Colony of Virginia, and had supposed that all praying should be done by the minister from the prayer-book, and this, added to a natural diffidence, had prevented them in the absence of a pastor from having prayer at their assemblages. Mr. Morris continues, "The blessing of God remarkably attended these more private means, and it was really astonishing to observe the solemn impressions begun or continued in many by hearing good discourses read." Meetings of a similar kind for prayer, singing, and reading were commenced in other places, as the result of the success here, and the germs of other congregations were formed while yet there were no Presbyterian ministers in that region. Rev. Samuel Davies, in a subsequent part of the letter above referred to, says, "While these congregations have been destitute of settled pastors, itinerant preaching among them has, by the blessing of God, been very useful. Mr. Robinson underwent great hardships in North Carolina, without much success, by reason of the fewness and savage ignorance of the inhabitants; but the case is now happily

altered. He was the instrument of awakening several in Lunenburgh and Amelia, with whom I lately spent a fortnight at their earnest desire; and there is a prospect of doing much service, were they furnished with a faithful minister. In Kent County and Queen Anne's, a number of careless sinners have been awakened and hopefully brought to Christ. The work was begun and chiefly carried on by the instrumentality of that favored man, Mr. Robinson, whose success, whenever I reflect upon it, astonishes me. Oh! he did much in a little time, and who would not choose such an expeditious pilgrimage through this world? The most glorious display of divine grace in Maryland has been in and about Somerset County. It began, I think, in 1745, by the ministry of Mr. Robinson, and was afterwards carried on by several ministers, that preached transiently there."

This most laborious and successful servant of Christ preached in the State of New York with the same evidences of the divine favor as in the States further South; but the closing labors of his life seem to have been in St. George's, Delaware,* where he was, as is thought most probable, in 1745; and in the Minutes of the Synod of New York, October 9, 1746, it is reported, that "Our Reverend brother, Mr. William Robinson, is departed this life since our last meeting." In the Life of Dr.

* In the Life of Dr. Rodgers, in a letter written by Rev. Mr. Latta, of New Castle, Delaware, it is said, "A revival of religion had taken place in the congregation through the instrumentality of the preaching of the Rev. Mr. Robinson, and the celebrated Whitefield. Mr. Robinson was their first pastor, and the immediate predecessor of Dr. Rodgers."

Rodgers it is said, that "he died at St. George's, in Delaware, in the month of April, 1746; and that few names in the American Church rank higher than his in the scale of usefulness." Dr. Alexander says, "If we mistake not, Mr. Davies has celebrated the labors and successes of this servant of God in one of his poems, and Mr. Tennent somewhere speaks of him as "that wonderful man." Mr. Robinson was never married and had, it is believed, no relatives in this country, and as far as appears never printed anything, nor left any of his writings to be a memorial to posterity of his fervent piety and evangelical spirit."

His ministerial career was brief. He was not a member of New Brunswick Presbytery in 1741, for his name is not in the list of members that year. In 1743 he was laboring in Virginia, but had received a call, which he concluded not to accept, to Neshaminy, in 1742; and his ordination as an evangelist took place about that time. He was in the discharge of the duties of the sacred office only about four years; but he accomplished much for his Lord and Master in that short space, and was the instrument of winning many to righteousness. He was, no doubt, a young man, when he died, but he had been greatly blessed in his efforts to build up the Redeemer's kingdom, and has left a reputation for piety, zeal, eloquence, and power over the hearts and consciences of men which few ever acquire.

CHAPTER V.

ALUMNI OF LOG COLLEGE.

Rev. John Rowland was another pupil of Log College, where he is supposed to have received most of his education preparatory to the ministry. Nothing can be now ascertained in regard to his birth, parentage, or early years. Among the first items of business transacted by the Presbytery of New Brunswick, at its first meeting, was taking Mr. Rowland under their care with a view to his licensure. This was contrary to a Rule, which the Synod had adopted, that no person should be put on trial with reference to being licensed to preach, until he had been examined upon his knowledge of the sciences and ancient languages by a commission of the Synod. This regulation was no doubt made by the majority in the Synod, partly, that they might throw obstacles in the way of the Alumni of Log College, when they desired to obtain permission from Presbyteries to go forth and preach. The New Brunswick Presbytery determined to pay no attention to a Rule which they deemed arbitrary, unjust, and particularly aimed at themselves, and Mr. Rowland was received under their care, assigned subjects, on which to prepare an Exegesis in Latin, and a Popular Lecture; he was examined on his religious experience, his knowledge of theology, the arts and languages, and required to signify his acceptance of the doctrines of the Westminster

Confession of Faith and Catechisms. After meeting the Presbytery three times in the course of a month for full examination, and the presentation before it of the necessary theses and discourses, which met their entire satisfaction, he was licensed on the 7th of September, 1738; and the same day received a call from two congregations in New Jersey, Maidenhead, now Lawrence, and Hope-well, now Pennington, which were to be united in one charge. He acceded to their request and went among them in the exercise of his duties as a licensed candidate for the ministry. These churches were connected with the Presbytery of Philadelphia, which was in favor of the regulation adopted by the Synod. This Presbytery immediately had a special meeting, and unanimously voted, that "they could not accept of Mr. Rowland as an orderly licensed preacher, nor approve of his preaching in any of the vacancies within their bounds." Notwithstanding this he continued to preach at the places above mentioned during the winter. In May, 1739, the next Spring, the Synod declared that, "they judged the proceedings of the Presbytery of New Brunswick" in licensing Mr. Rowland "to be very disorderly, and do admonish the said Presbytery to avoid such divisive courses for the future; and do determine not to admit the said Mr. Rowland to be a preacher of the Gospel within our bounds, nor encourage any of our people to accept him, until he submit to such examinations as were appointed by this Synod for those that have had a private education." The Synod also severely censured the two congregations above mentioned for employing Mr. Rowland contrary to the remonstrances of the Presbytery of

Philadelphia. In the Life of Dr. Rodgers, it is stated, that in spite of the resolutions of Synod and Presbytery, Mr. William Tennent, the Elder, introduced Mr. Rowland into his pulpit at Neshaminy, and "when some of his congregation complained of this act to the Presbytery of Philadelphia, Mr. Tennent justified his conduct, disclaimed the authority of the Presbytery in the case, and 'contemptuously withdrew.' The Presbytery censured his conduct as 'irregular and disorderly.' This took place in September, 1739. In the month of October following, the Presbytery of New Brunswick ordained Mr. Rowland, and he continued a member of that Presbytery until the month of November, 1742, when he was dismissed to join the Presbytery of New Castle."

Soon after Mr. Rowland was ordained, he accompanied Mr. William Tennent, Jr., in a tour to Maryland, where they were engaged preaching in congregations that were blessed with the special presence of the Spirit of God. During this time a circumstance occurred, which can be introduced here in no better manner than in the words of Dr. Bowditch, as found in his sketch of Mr. Tennent's life.*

"The time of which we are now speaking, was remarkable for a great revival of religion, in which Mr. Tennent was considerably instrumental, and to which a Mr. John Rowland, brought up with Mr. Tennent at the Log College, was also very remarkable for his successful preaching among all ranks of people. Possessing a commanding eloquence, as well as other estimable qualities, he became very popular, and was much celebrated throughout

* Hist. of Log College, p. 127.

the country. His celebrity and success were subjects of very serious regret to many careless worldlings, who placed all their happiness in the enjoyment of temporal objects, and considered and represented Mr. Rowland and his brethren as fanatics and hypocrites. This was specially applicable to many of the great men of the then Province of New Jersey, and particularly of the Chief Justice, who was well known for his disbelief in revelation. There was at this time, prowling through the country, a noted man by the name of Tom Bell, whose knowledge and understanding were very considerable, and who greatly excelled in low art and cunning. His mind was totally debased, and his whole conduct betrayed a soul capable of descending to every species of iniquity. In all the arts of theft, robbery, fraud, deception, and defamation, he was so deeply skilled, that it is believed he never had his equal in this country. He had been indicted in almost every one of the middle Colonies, but his ingenuity and cunning always enabled him to escape punishment. This man unhappily resembled Mr. Rowland in his external appearance, so as hardly to be known from him without the most careful examination.

“It so happened that Tom Bell arrived one evening at a tavern in Princeton, dressed in a dark, parson’s gray frock. On his entering the tavern about dusk, the late John Stockton, Esq., of that town, a pious and respectable man, to whom Mr. Rowland was well known, went up to Bell, and addressed him as Mr. Rowland, and was inviting him to go home with him. Bell assured him of his mistake. It was with some difficulty that Mr. Stockton acknowledged his error, and then informed Bell that it

had arisen from his great resemblance to Mr. Rowland. This hint was sufficient for the prolific genius of that notorious impostor. The next day Bell went into the County of Hunterdon, and stopped in a congregation where Mr. Rowland had formerly preached once or twice, but where he was not intimately known. Here he met with a member of the congregation, to whom he introduced himself as the Rev. Mr. Rowland, who had preached to them some time before. This gentleman immediately invited him to his house to spend the week; and begged him, as the people were without a minister, to preach for them the next Sabbath, to which Bell agreed, and notice was accordingly given to the neighborhood. The impostor was treated with every mark of attention and respect; and a private room was assigned to him as a study, to prepare for the Sabbath. The sacred day arrived, and he was invited to ride to church with the ladies in the family wagon, and the master of the house accompanied them on an elegant horse. When they had arrived near the church, Bell, on a sudden, discovered that he had left his notes in his study, and proposed to ride back for them on the fine horse, by which means he should be able to return in time for the service. This proposal was instantly agreed to, and Bell mounted the horse, returned to the house, rifled the desk of his host, and made off with the horse. Wherever he stopped he called himself the Rev. John Rowland.

“At the time this event took place, Messrs. Tennent and Rowland had gone into Pennsylvania or Maryland, with Mr. Joshua Anderson and Mr. Benjamin Stevens, both members of a church contiguous to that where Bell had

practised his fraud, on business of a religious nature. Soon after their return Mr. Rowland was charged with the above robbery; he gave bonds to appear at the court at Trenton, and the affair made a great noise throughout the Colony. At the court of Oyer and Terminer the judge charged the grand jury with great severity. After long consideration the jury returned into court without finding a bill. The judge reprovèd them in an angry manner, and ordered them out again. They again returned without finding a bill, and were again sent out with threatening of severe punishment, if they persisted in their refusal. At last they agreed and brought in a bill for the alleged crime. On the trial, Messrs. Tennent, Anderson, and Stevens, appeared as witnesses, and fully proved an *alibi* in favor of Mr. Rowland, by swearing that on the very day on which the robbery was committed they were with Mr. Rowland, and heard him preach in Pennsylvania or Maryland. The jury accordingly acquitted him without hesitation, to the great disappointment and mortification of his prosecutors, and of many other enemies to the great revival of religion that had recently taken place; but to the great joy of the serious and well disposed."

But the opposers of the truth were not prevented by this defeat from making efforts to bring discredit upon evangelical religion. They determined to prosecute Messrs. Tennent, Anderson, and Stevens, for wilful and base perjury, in testifying to Mr. Rowland's absence, when, as they affirmed, he must have committed the crime with which he was charged. The owner of the horse averred that Mr. Rowland stole the animal; and

several others were willing to swear that they had seen it in his possession. A mass of testimony was gathered, which made them believe, that those good men could be brought in guilty of the heinous offence of falsehood under oath. They were summoned before the court to answer to the charge, and the testimony was so positive against them, that Mr. Anderson, who was tried at his own request sooner than the others in the Oyer and Terminer, was found guilty, and condemned to stand one hour on the court-house steps, with a placard on his breast, on which was written in large letters, "This is for wilful and corrupt perjury." Mr. Tennent, conscious of his innocence, took no steps to escape trial, nor to avert condemnation. He knew not to whom to apply for evidence in his favor, and he was confident that the Lord, whom he endeavored to serve, would not allow him to suffer the penalty of a shameful crime which he had not committed, and which his soul abhorred. The morning on which the trial was to take place came. Still Mr. Tennent had no witnesses to appear in his behalf. When, as he was walking in the street, he was approached by a man and woman, who asked him if he was not Mr. Tennent. He said he was, and wished to know what their business with him might be. They replied, that he probably would know better than themselves; that they lived in the Southern part of Pennsylvania or Maryland, and had heard him preach there at such a time; and that a few nights before they left home, they had had a dream, each of them, more than once, to the effect, that he was in Trenton in great distress, and that it was in their power and their's only to relieve him. They had come

therefore, and wished to know what they could do for him. He took them to his lawyer, who had volunteered to act for his defence, and on examination it was found, that they could testify where Mr. Tennent was when the robbery took place. They went into court, and the evidence of these persons and of some others was so clear and positive as to the whereabouts of Mr. Tennent at the time referred to, that notwithstanding the powerful exertions of the prosecutors, the jury returned a verdict of acquittal. His deliverance seems to have been due to a special interposition of divine Providence, in making an impression in a dream upon the minds of two persons, who were able to say from their own knowledge, that he was on a particular Sabbath in a distant part of the country.

Mr. Rowland continued to labor in the congregations of Maidenhead and Hopewell, N. J., until 1742, a period of about four years, when he removed into Pennsylvania, and by the appointment of the Presbytery of New Castle, to which he was dismissed, he went to Charlestown and New-Providence, not far from Norristown, in Montgomery County. In the church of New-Providence, now Providence, he was much blessed by the outpouring of the Spirit of God accompanying his preaching. In a letter to the Rev. Mr. Prince, of Boston, he gives an account of the great reformation which was wrought in the habits and conduct of many who had been irreligious and immoral previously, and of their conviction and conversion unto God. The power of the divine Spirit was seen in a remarkable manner; many were led to cry out aloud together in view of their sin and danger, and some were

caused to fall upon the ground fainting. These manifestations of divine grace were witnessed first, when he was laboring there temporarily, as a missionary, and afterwards, when he was the stated minister of the congregation. Those who were hopefully converted, manifested the genuineness of their experience by a correct, humble, and pious life, and he took much pains to increase their knowledge and to establish them in the faith and order of the Gospel. How long he remained in Providence is not known, probably but a year or two, as his name is not found in the roll of the New Castle Presbytery in 1745, when the Synod of New York was constituted. His death had doubtless taken place previously to that year, but precisely when, or where he was buried, we have no information. He travelled extensively, preaching in various churches during the great awakening with which the land was then blessed; was owned of God as the instrument in the conversion of many souls; and went to his reward when he was yet young.

Besides those, some account of whom has just been given, others were educated wholly or in part at Log College, who filled positions of usefulness and honor in the church and society. That institution was commenced about the year 1726, soon after Mr. William Tennent, the elder, came to Neshaminy, and it probably continued in existence and sent forth streams of blessing to the cause of Christ and to the world fifteen or twenty years. Exactly at what date it was given up is not known. But after Mr. Tennent's sons were all settled in the ministry, and he himself had grown old, it is probable the number of students in attendance within its walls gradually

diminished, and when the College of New Jersey was established (at Elizabethtown originally, in 1746), the necessity for the school at Neshaminy was no longer apparent. That College, commenced the same year in which Mr. Tennent died, was removed from Elizabethtown to Newark in 1748, and was permanently located at Princeton in 1756. The germ of this distinguished seat of learning, which has been honored by a long list of eminent men in the office of President, and which has trained many of the first men of the country, is to be found in Mr. Tennent's Seminary. One of the principal objects of them both was to fit pious young men for the sacred ministry by imparting a sound and thorough education. There was but a slight interval of time between the close of the one and the commencement of the other, and they were both conducted by men of a similar spirit and kindred principles.

CHAPTER VI.

CLOSE OF THE LIFE OF REV. WILLIAM TENNENT, SR.

Rev. William Tennent, Sr., Pastor at Neshaminy, continued to be a member of the Presbytery of Philadelphia until the year 1741, when the disruption of the Synod took place, and he, in company with many ministers, who

sympathized with him in his views upon vital religion and the means proper to promote it, withdrew. He joined the Presbytery of New Brunswick, to which his sons, Gilbert and William, belonged, and remained associated with it until his death.

In the year 1735 or 1736, some of the congregation at Neshaminy appear to have become dissatisfied with Mr. Tennent for some reasons, among which probably was his difference in doctrinal sentiment from the extreme Calvinists of that day, and his sympathy with the efforts made to promote revivals of religion and the salvation of the unconverted. They also complained that he had never been installed over them as Pastor, and went so far as to bring their opposition to him before the Presbytery of Philadelphia, which judicatory refused to sustain their complaint. They then appealed to the Synod. In this ecclesiastical body, after all parties, the appellants, Mr. Tennent, and the members of the Presbytery of Philadelphia, had been heard at length, and the matter had been freely discussed, the following resolution was adopted September 17, 1736.

“That it appears evident to this Synod, that Mr. Tennent having in all respects acted and been esteemed and looked upon, not only by this Synod, but also by the congregation of Neshaminy, and particularly by the appellants themselves, as the minister and pastor of the people of Neshaminy, that he is still to be esteemed as the pastor of that people, notwithstanding the want of a formal installment among them, (which omission, though the Synod doth not justify, yet it is far from nullifying the pastoral relation between Mr. Tennent and said people)

and consequently that the Synod doth justify the judgment of the Presbytery of Philadelphia, in reference to that matter, and that said appellants had no just cause of complaining against or appealing from said judgment of the Presbytery.”

The decision of the Synod, as well as that of the Presbytery, was to the effect, that those who had been displeased with Mr. Tennent, should abandon their opposition, and cordially co-operate with him in the work of the Lord, and kindly listen to his instructions and counsels. But they were not ready to yield to this salutary recommendation, and the next year, 1737, they presented a petition to the Synod again in opposition to him. In the printed Minutes of the Synod, p. 133, the following entry is found.

“A supplication from part of the congregation of Neshaminy, containing matters of complaint against Mr. William Tennent, and also an answer to the several articles of said supplication from another part of the said congregation being brought in, and both of them read, article by article, and both parties heard at length what they had to say, all parties were ordered to remove, and some time being taken upon the merits of that cause, Mr. Thomson was ordered to draw up an overture on that affair, and bring it in, in the afternoon.”

In the afternoon of the same day, it was resolved,

“That the reasons advanced by the disaffected party of the congregation of Neshaminy, in their supplication, in justification of their non-compliance with the Synod’s judgment in relation to them last year, and their desire to be freed from Mr. Tennent as their Pastor, are utterly insuffi-

cient, being founded (as appears to us), partly upon ignorance and mistake, and partly (as we fear) upon prejudice. It is therefore ordered, that the Moderator recommend it to said people to lay aside such groundless dissatisfactions, and return to their duty, which they have too long strayed from, otherwise the Synod will be bound in duty to treat them as disorderly." "Approved, *nemine contradicente*."

Mr. Tennent continued to be Pastor at Neshaminy for about five years after this decision of the Synod was made, until he was nearly seventy years of age, and enjoyed the confidence and affection of the great majority of his people, though some did not agree with him in all his theological views, nor in his ideas in respect to the proper measures for promoting the cause of religion.

He occupied a high place in the regard of the Synod, as he was chosen Moderator of that body in 1730, and the following year opened its sessions with a sermon on the text, I Peter 1: 21, "Who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God."

Four years before his death Mr. Tennent felt unable, in consequence of physical infirmity, properly to meet all the requirements of the pastoral office, and presented, in 1742, to the Presbytery of New Brunswick, of which he had then been a member but one year, a paper referred to thus in the records of the Presbytery.

"Mr. William Tennent, Sen., gave in to Presbytery a paper, setting forth his inability, by reason of advanced age, to discharge the work of the ministry unto the congregation of Neshaminy, over which, for divers years

past, he has been overseer,—desiring the Presbytery to grant to said congregation of Neshaminy such supplies as they can.”

Who were sent as supplies in accordance with this request, we do not know, but probably Rev. William Robinson was one. Mr. Tennent at this time no doubt resigned his charge altogether, though no particular action by the Presbytery in dissolving the pastoral relation was necessary, as he had never been formally installed, and his successor is not spoken of in the records, as being a colleague. The congregation invited Mr. Robinson to accept the pastorate, but he declined the invitation, being engaged in travelling extensively and preaching as an evangelist, where revivals of religion demanded his assistance.

In the Minutes of the New Brunswick Presbytery for the year 1746, it is stated: “It is reported to the Presbytery that Mr. William Tennent, Sen., deceased since our last.”

His tomb-stone, in the grave-yard of Neshaminy Church, incorrectly gives the date of his death as May 6, 1746. It should be 1745.

In an old deed, now in possession of Mr. Cornelius Carroll, it is stated, that Rev. Gilbert Tennent, the oldest son of Rev. William Tennent, was his Executor in respect to his real estate, and that Catharine, his widow, was the Executrix in regard to his personal property. It also states that his will was dated February 16, 1745, and that he died shortly after. This deed, by which Rev. Gilbert Tennent conveys the farm to John Baldwin for £361, was dated February 28, 1746, and it states, that Mr. Wm.

Tennent had "lately deceased." The venerable man therefore undoubtedly died in 1745, aged 73 years.

Dr. Alexander, in "Log College," says of him, "He died at his own house in Neshaminy, and came to the grave in a good old age, like a shock of corn fully ripe. As far as we know, he never published anything. We have, therefore, no means of ascertaining his abilities as a writer; but the benefit he conferred on the Church by his school can never be forgotten. The Presbyterian Church is probably not more indebted for her prosperity and for the evangelical spirit, which has generally pervaded her body, to any individual than to the elder Tennent."

CHAPTER VII.

REV. FRANCIS McHENRY.

For a considerable part of the time Mr. Tennent was at Neshaminy he preached frequently at Deep Run, where was a settlement of Scotch-Irish Presbyterians, about twelve miles north of his home, and six miles north of the present Borough of Doylestown.* The Church there was organized in 1732, probably through his instrumentality, and was called "Mr. Tennent's Upper Congregation," in the Records

* Manual of Presbyterian Church of Doylestown, by S. M. Andrews, D. D.

of the Presbytery of Philadelphia until 1738, when the name of "Deep Run" appears. At this period, in consequence of advancing age and arduous labors, he consented to have an assistant. He was still engaged in Log College to some extent at least during the week, and supplied the pulpit at Neshaminy, and more or less regularly at Deep Run, on the Sabbath. These labors at the age of nearly threescore and ten years were more severe than he could well endure, and Presbytery deemed it advisable that some provision should be made for his relief. They accordingly sent Rev. Francis McHenry to preach every third Sabbath at Neshaminy, and the rest of his time was to be devoted to Deep Run. Mr. McHenry was born in Ireland, A. D., 1710. *In the Spring of 1739 Neshaminy asked for his services *half* his time, and that arrangement was no doubt made; his Sabbaths being equally divided between Deep Run and Neshaminy, a considerable share of toil and responsibility being thus taken from the senior Pastor. As he was yet only *licensed* to preach, it was important that he should be *ordained*, and the Presbytery met and ordained him to the full work of the Gospel Ministry, September 13, 1739, at the meeting-house, which then stood in the midst of the present grave-yard, forty rods from the modern church. This was about two months before the visit of § Rev. George Whitefield to that spot, already referred to, and there can scarcely be a doubt that Mr. McHenry was one of the auditors of the celebrated Evangelist, and one of the participants in the exercises of the occasion.

* Webster's History of the Presbyterian Church.

‡ Page 15.

In the month of May, 1740, the congregation at Deep Run asked leave of the Presbytery to call Mr. McHenry to be their Pastor, and devote his whole time to them. But the Presbytery decided that it was best he should remain at Neshaminy. At this period he was not the regular pastor of either of the two congregations, but only an assistant of Mr. Tennent. When the division in the Synod took place between the "Old Lights" and the "New Lights," and Mr. Tennent joined the Presbytery of New Brunswick, in 1741; or in 1742, when he gave up the charge of the church at Neshaminy, a division also occurred in the church there. Mr. Tennent and that portion of the congregation who sympathized with him, associated themselves with the "New Lights," who were constituted "the Synod of New York," in 1745, consisting of three Presbyteries, namely, the Presbytery of New Brunswick, of New York, and New Castle. Mr. McHenry and the part of the congregation whose sentiments were similar to his, remained with the Presbytery of Philadelphia, and worshipped in the original meeting-house, and Mr. Tennent's party built the new Church, which was erected in 1743. As Mr. McHenry had never been installed over the undivided Church, it was deemed proper by the Presbytery of Philadelphia, that he be installed over that portion which remained with them, and also over Deep Run Church, which he still continued to serve as minister. Accordingly the installation took place, March 16, 1743, and his labors thenceforth appear to have been divided between the "Old Light" congregation at Neshaminy and Deep Run.

Mr. McHenry was chosen Moderator of the Synod of

Philadelphia twice, in the years 1744 and 1754, and preached at the opening of Synod, in 1745, on the text, Proverbs 11: 30: "The fruit of the righteous is a tree of life; and he that winneth souls is wise;" and in 1755 on Hebrews 10: 24; "And let us consider one another, to provoke unto love and to good works."

He was frequently a member of the commission of the Synod, which was appointed yearly to have charge of the funds for assisting feeble churches, and to examine young men who had not passed through a regular course of study at any College or University, with a view to their licensure by some Presbytery. The Synod also chose him several times as a member of committees appointed to confer with similar committees from the Synod of New York, in regard to a re-union of the two divided Synods. He was regularly in attendance upon Synodical meetings, and appears to have taken a prominent part in their transactions.

In 1745, "Rev. Mr. Dorsius, pastor of the Reformed Dutch Church, in Bucks County," probably the church of North and Southampton, presented to the Synod letters from the Deputies of the Synods in North and South Holland, in Europe, requesting information in regard to the High and Low Dutch Churches, and the Presbyterian Churches in America, and to the possibility of uniting them all in one ecclesiastical body; or if that were not expedient, they stated, that "they would form themselves into a regular body and government among themselves." A Committee was appointed by the Synod to answer these letters in Latin, one of whom was Mr. McHenry; and it was reported the next year, that the

reply was sent as directed. As Mr. McHenry was Moderator of the Synod that year, it is quite likely that the letter may have been from his pen, as he was a finished classical scholar, and prepared before his death a part of his own epitaph in the Latin language.

In 1750, by appointment of Synod, he spent eight weeks as a Missionary in Virginia, preaching in destitute places and congregations, that were without a pastor, and the Presbytery was required by Synod to supply his church half the time during his absence. It was a custom in those days for ministers, by the direction of the Synod, to go to the settlements on the distant frontier, and to sparsely inhabited neighborhoods, and preach for a few weeks or months, leaving their own charges to be supplied by pastors who remained at home. This was a very laudable practice, and by it many churches were planted, kept alive, and fostered, until they had attained a state of strength and prosperity.

Mr. McHenry continued Pastor of the "Old Side" congregation at Neshaminy, filling also regular appointments at Deep Run, until his death, which took place January 23, 1757, when he was in the forty-seventh year of his age. He was buried in the grave-yard near the church, where for eighteen years he had been in the habit of declaring the counsel of God to his fellowmen, and where for nearly fourteen years he had been Pastor.

The following is the inscription on the monument over his remains :

This Marble,
Sacred to the Memory of
THE REVEREND AND PIOUS MR. FRANCIS MCHENRY,

Whose mortal part lies here interred, was bestowed by his grateful Congregation. He was modest and prudent; a learned Divine and an excellent Preacher; a vigilant Pastor, and a truly good man; who made it his study to live in peace and to win souls to Jesus Christ. He was born in Ireland, A. D., 1710, and finished his course, January 23d, anno. 1757. He lived beloved and died lamented.

Reader, remember Death and imitate his virtues.

“Age ea, quæ moriturus agas. Dormio nunc liber, qui vixi in carcere carnis. Carnis libertas non nisi morte venit. Est mea Spes, requies, et firma fiducia cordis, vivere cum Christo, qui mea sola salus. FRANCIS McHENRY.”

CHAPTER VIII.

REV. CHARLES BEATTY.

In 1742, when Rev. William Tennent, Sr., was unable longer to serve the Neshaminy Church as its Pastor, as has already been mentioned, the congregation extended a call to Rev. William Robinson, who had been under instruction in Log College, but he thought it not best to accept it. They then called Rev. Charles Beatty, also a pupil of that institution.

He was the son of John Beatty, “who was of the Scotch-Irish stock,* a resident or native of the County

* Record of the Beatty Family, by C. C. Beatty, D. D.

Antrim, Ireland, and an officer in the British Army." His mother was the second wife of his father, and her maiden name was Christiana Clinton of Longford County. Charles Clinton, a younger brother of her's, was the ancestor of the Clinton family of the State of New York. George Clinton, "General in the Revolutionary Army; for 18 years Governor of New York, and for two terms Vice-President of the United States, was her nephew," and DeWitt Clinton, the projector of the Erie Canal, was the son of another nephew. When Charles Beatty was quite young, exactly at what date is not known, his father died, and left his mother a widow with at least four children, three daughters and himself. He is supposed to have been born in 1715, and when he was about fourteen years of age, in 1729, his mother determined to accompany her brother, Charles Clinton, with her family to America. There were a number of his friends and relatives, who were all zealous Presbyterians, and who were led, partly by a desire for freedom to worship God, to emigrate to the new world. A ship was chartered, "commanded by Capt. Rymer, and they sailed from Dublin for Philadelphia, May 20th. The Captain was bound, by a written contract, to faithfully convey and land them at the place of destination; but he proved, either treacherous, as they believed, or very unfortunate. The voyage was protracted and disastrous. They were twenty-one weeks and three days on the passage, and when the American coast was sighted off Cape Cod, they hired the Captain to land them there the latter part of October. During the long voyage, toward the close of which their allowance had been reduced to half a biscuit, and half a pint of water

each for twenty-four hours; many of the passengers died of famine and exposure; among them a son and daughter of Mr. Clinton, and the eldest daughter of his sister Mrs. Beatty. It was generally believed by the passengers, that the Captain had been bribed to subject them to privation and hardships to discourage emigration, though some thought he only desired to possess himself of their property. So great was the indignation of the passengers, that they proposed to rise and take possession of the vessel, but were warned by Mr. Clinton, who seems to have been a leader, that it would be piracy in the eye of the law, and so were dissuaded from it." They remained a year and a half in the vicinity of Cape Cod, in Massachusetts, and in 1731 removed to Ulster County, afterwards Orange County, in the State of New York. Charles Clinton, born in this country, a son of Charles who emigrated hither, and a cousin of Rev. Charles Beatty, studied medicine, and in 1765 practised for a while in the neighborhood of Neshaminy, residing in the family of the latter. He afterwards went as a surgeon on a vessel of war to the West Indies, and died a bachelor.

Mrs. Christiana Beatty, Rev. C. Beatty's mother, lived with her children in Ulster County for some time, which was then a wild region covered with forests, and the inhabitants of which were liable to be attacked by roving bands of hostile Indians. She was subsequently married to Mr. James Scott, and removed to New York City, where she died in 1776 in the 91st year of her age. "She was possessed of a mind both naturally and by cultivation of a superior order, and of great moral purity. It is said, that when they were on Cape Cod, the people came quite

a distance to listen to her playing upon the harp, in which she was a proficient, and she retained her harp to the close of her long life. She was exceedingly dignified in her deportment, and a pattern of propriety in her manners, conversation and dress."

We have no certain information as to how long Charles Beatty stayed with his mother in Ulster County, but it is quite likely that he did so until he attained his majority, and that he was engaged during seven or eight years of his boyhood and youth in the labors necessary to open and settle a new and uncultivated country. Perhaps he may have gone with her to New York City, and thence set out to seek his fortune in the world. He was probably instructed in the elements of an English and Classical education in Ireland, and further taught in America, until he became somewhat familiar with the Latin language as well as grounded in more common studies. Though he was of very respectable origin and his relatives were in good standing in society, his own resources were limited, and he decided to begin to do something for himself by carrying around goods for sale. Dr. Miller says in his *Life of Dr. Rodgers*, who was well acquainted with Mr. Beatty, and who may have heard the fact from his own lips, that he "employed several of the first years of his residence on this side of the Atlantic in the business of a pedler. In the pursuit of this vocation he halted one day at the "Log College" on the Neshaminy, then under the care of the Rev. William Tennent, the elder. The pedler, to Mr. Tennent's surprise, addressed him in correct Latin, and appeared to be familiar with that language. After much conversation, in which

Mr. Beatty manifested fervent piety, and considerable religious knowledge, as well as a good education in other respects, Mr. Tennent addressed him thus: 'You must quit your present employment. Go and sell the contents of your pack, and return immediately and study with me. It will be a sin for you to continue a pedler, when you may be so much more useful in another profession.' He accepted Mr. Tennent's offer; returned to Neshaminy; completed there his academical and theological studies; and in due time became an eminent minister."

Soon after finishing his studies under Mr. Tennent, which included a Theological as well as Classical course, he was licensed to preach by the Presbytery of New Brunswick, and accepted an invitation to be Pastor at Neshaminy. Dr. Alexander, in the History of Log College, says, "the Church was left *vacant* by the death of the venerable founder of Log College." This is an error, as Mr. Tennent did not die until 1745, two years afterwards. Mr. Beatty, as appears from an ancient receipt book of the church, "was ordained to this congregation of Warwick, in ye forks of Neshaminy, December 1, 1743,* and was to have for a yearly support in his ministry amongst us the sum of sixty pounds." This in Pennsylvania currency, which was in use at that time in the Province, \$2.66 to the pound, was \$160; a very small stipend; but it must be recollected, that money was then at least three times as valuable as it is in our country at the present day. This continued to be the salary for twenty years, when it was increased to one hundred

* Not October, as Dr. Alexander says.

pounds annually, and remained at that point till Mr. Beatty's death.

The same year in which Mr. Beatty was ordained, probably while he was preaching at Neshaminy, but before the ordination by the Presbytery of New Brunswick took place, the "New Light" portion of the original congregation, over whom he was settled, bought a piece of ground, "containing two acres and two square perches," of Thomas Howell, who deeded it, July 1st, and 2nd, 1743, to James Craven, John Gray, Alexander Jemyson, Robert Walker, John McCulloch, George Hiear, Henry Jemyson, Jr., and John Scott, Trustees for the congregation. It was to be held by them and their successors as a site for a meeting-house, and any other buildings necessary for the worship of God, and as a place of interment, for those only, who "owned the doctrine of the Holy Scriptures; the doctrine, worship, and discipline of the Church of Scotland, as set forth in the Westminster Confession of Faith, Catechism, and Directory for worship and discipline, and also believing and owning this late work that hath appeared in this land, New England and Scotland, in calling sinners to repentance, to be the work of God." In the deed of trust, by which this land is conveyed, it is very carefully provided, that no persons, who were not in sympathy with Mr. Beatty and his congregation in their religious views, should ever hold office in the church meeting there.

Immediately after obtaining possession of this lot, the people erected a house of worship on the spot where the present church stands, and a portion of the walls then built are still standing in the modern edifice, having been

in their place for more than one hundred and thirty years.

The ground on the north-east side of the church was used for a time as a place of burial, and persons are now living who remember to have seen graves there, but no interments have been made there for probably a century. One of the children of Rev. Mr. Beatty was laid in that part of the church-yard.

Some years after Mr. Beatty was settled at Neshaminy, in common with some others, he was painfully moved by the ignorance and want of mental culture of many of the inhabitants of the region around his home; and in order to do something to remove this great evil, it was proposed to establish a public Library at Hatborough, four miles south of his residence. He earnestly favored the plan, and measures were taken such that in 1756 it was opened in a private house in that village; a building was subsequently purchased for it, where it remained for many years; and in 1850, through a legacy of five thousand dollars of Nathan Holt, of Horsham, a new Library building was erected at an expense of over \$4000, and an endowment of two thousand dollars secured. Now, it is one of the most valuable and extensive libraries outside of Philadelphia, in the south-eastern part of Pennsylvania. This institution, which has been the means of largely promoting the knowledge and intellectual improvement of the people of the vicinity, owes its origin in a measure to the foresight and public spirit of Mr. Beatty.

In 1751 the Synod of New York, with which Mr. Beatty and his congregation were associated through the Presbytery of New Brunswick, constituted a new Pres-

bytery, called the *Presbytery of Abington*. It was composed of the ministers and churches in Pennsylvania, and those in New Jersey, south of Philadelphia, near Delaware. Its first meeting was held in Philadelphia in May, 1752; and it continued to meet regularly, and Neshaminy Church and its Pastor (New Light) were connected with it till the re-union of the Synods in 1758.

In 1752 the Presbyterian Church in New York City being in a disturbed state, contentions having arisen among its members in regard to the proper book of Psalmody, the office of Trustees, what should be required of persons offering their children for baptism, and other things, a committee was appointed by the Synod, consisting of Rev. Samuel Davies, Rev. Samuel Finley, and Mr. Beatty, to go to New York and "direct and assist the congregation there in such affairs as may contribute to their peace and edification." They went in October of that year, had a conference with the church, and their counsels and exhortations were of service. But the differences of opinion and feeling not being removed, and afterwards appearing with greater violence, a larger committee was sent to New York in 1753, one of whom was Mr. Beatty, and by their labors, continued through two days, harmony was in a measure restored to the distracted church.

In 1754 Mr. Beatty was directed by the Synod to go to Virginia and North Carolina and spend three months in supplying destitute neighborhoods and infant congregations with the preaching of the Gospel. Three others were appointed also to do a similar work in the South at different times during the same year, and their pulpits were to be supplied during their absence by some of their

brethren who remained at home. Mr. Beatty performed the service assigned him, and labored zealously among the people scattered through those regions, which were then thinly inhabited, and far more difficult of access than at the present day.

He was an ardent patriot, and ready to expose himself to danger and severe toil in defence of his country. In 1756 England was engaged in war with France, and the Colonies in this country were involved in hostilities with the French and their allies, the Indians of Canada and the western wilderness. Troops were raised in Pennsylvania to defend the frontiers against the attacks of the savages. A corps of 560 men was enlisted and placed under the command of the Philosopher, Benjamin Franklin, and Mr. Beatty was appointed Chaplain. They marched against the enemy early in January of that year, but how long he was absent from home during the winter we are not informed. Colonel Franklin after some months returned to Philadelphia, and the troops were assigned to the command of Colonel Clapham.

While Mr. Beatty was engaged in this work of hardship and peril, an amusing incident occurred, which is thus related by Franklin himself.

“ We had for our Chaplain a zealous Presbyterian Minister, Mr. Beatty, who complained to me that the men did not generally attend his prayers and exhortations. When they enlisted, they were promised, besides pay and provisions, a gill of rum a day, which was punctually served out to them, half in the morning and half in the evening, and I observed they were punctual in attending to receive it; upon which I said to Mr. Beatty, ‘It is perhaps below

the dignity of your profession to act as the steward of the rum; but if you were to distribute it out, only just after prayers, you would have them all about you.' He liked the thought, undertook the task, and with the help of a few hands to measure out the liquor, executed it to satisfaction; and never were prayers more generally and more punctually attended. So that I think this method preferable to the punishment inflicted by some military laws, for non-attendance on divine service."

Mr. Beatty returned from this expedition under Franklin before the spring, 1756, and was employed in the faithful discharge of the duties of the pastoral office, when it is said, that as recruits were much needed for the army, an officer came into the neighborhood of Neshaminy to induce men to enlist for the defence of the province of Pennsylvania. After he had been there a few days, Mr. Beatty met him and inquired what success he had found in the object of his visit. He replied, that he had secured but few names; almost all seemed indisposed to leave home. It was Saturday, and Mr Beatty asked whether he would be at church the next day, and he said he expected to be. On the following day, at the close of the services, the Pastor addressed his people in words to this effect: "The savages have attacked the frontier settlements, and are murdering our fellow citizens. The Governor has made a call for volunteers to march with a view to attack and drive them back, but I regret to learn that it is not very promptly met. It is certainly somebody's duty to go, and I have determined, if the Synod allows me, to offer my services as Chaplain, and thus do my part. Of course it will be very pleasant for me to have the company

of any of the congregation or my neighbors, who may feel it their duty to go." This announcement produced a marked effect upon the audience, and through them upon the inhabitants of the vicinity, and during the next week about a hundred men joined the company that was raised at Neshaminy for the campaign against the Indians.

In accordance with his expressed intention, on the 15th of April Mr. Beatty applied to the Commission of the Synod for supplies for his pulpit, as he had been requested by the Government of Pennsylvania to be Chaplain with the forces in the northern and western parts of the province. They approved of his accepting the post tendered him, and made suitable provision for his pulpit. "His commission by Lieutenant Governor Morris, of Pennsylvania, is dated, April 16, 1756." He kept a journal of incidents that occurred in this expedition, from which, as given by Dr. C. C. Beatty in his account of the Beatty family, we extract the following.

"Having received his Honor, the Governor's Commission, to be Chaplain to the regiment of foot in the Provincial Service, under the command of Col. Wm. Clapham, and having the advice and concurrence of the Commission of the Synod, who appointed supplies for my congregation in my absence, set out from home in order to join the regiment at Harris' Ferry, Monday, May 3d, 1756. I was accompanied as far as Schuylkill by my elders and some other friends, and having stopped at a friend's house not far from the road to refresh myself, reached as far as the sign of the Ship on the Lancaster road, at which I lodged. Felt my need of the divine presence to be with me in my dangerous, or at least difficult, undertaking."

Thursday, May 20th, he says: "Preached at Yellow Breeches, over Susquehanna, in a meeting house belonging to the Presbytery of Donagal, at the people's invitation. Returned in the evening to camp; one of my pistols went off as I was laying it down, but, God be praised, did no hurt."

"Friday, 21st. This being appointed by the Governor to be kept as a Day of Fasting and Prayer, his Honor the Governor being present, it was generally observed. Preached twice to a great audience, many attending from both sides of the river; in the forenoon from Luke 13: 3."

The manuscript journal continues with occasional entries, and statements of his efforts to counteract the tendency in camp to vice, immorality, and irreligion, and accounts of alarms from threatened attacks of Indians farther up the Susquehanna river, until the last part of August, when it abruptly terminates, and it is most probable that Mr. Beatty returned to Neshaminy.

In 1758 application was made to him by Colonel Armstrong to serve as Chaplain to the First Battalion of the Pennsylvania Provincials for the ensuing campaign, and when he asked the advice of Synod, which met in May, he was encouraged to enter upon the service, and arrangements were made for the supply of his pulpit until October. "His commission, still existing, bears date May 9th," and is signed by "William Denny, Lieut. Governor." We do not certainly know at what time in the summer he set out on the expedition, but as he went to the extreme western part of Pennsylvania, he was no doubt with the army of General Forbes, who left Philadelphia early in July, at the head of 9000 men, and

marched against Fort Du Quesne, now Pittsburg. "An advance party under Major Grant was attacked near the Fort and defeated with a loss of 300 men, but when the main body of the army approached, the French, deserted by their Indian allies, abandoned the place and escaped in boats down the Ohio."* Our forces took possession of the Fort November 25th, and its name was changed to Fort Pitt, in honor of William Pitt.

One of those courageous and patriotic men, who went out to the western portion of the State against the French in company with Mr. Beatty, or about the same time, was Ensign James Darrah, or *Dorough*, as the name is spelled in the ancient paper from which this information is derived, and which is in possession of Elder R. H. Darrah. James Dorough served as Ensign in the Pennsylvania Regiment in 1758 or 1759. The paper referred to is dated York Town, 24th June, 1767, and is signed by David Jameson, Secretary of the Committee of Pennsylvania Officers. It is a printed circular notice, that it was proposed to petition the Governor for "liberty to take up upon the common terms of paying Purchase-money and Quit Rent, a large quantity of land for a settlement on the Branches of the Susquehanna, as soon as the next purchase shall be made from the Indians; and also for the privilege of Pre-emption, or the choice of our lands in preference to others, who may apply on the same terms." Whether the petition was made and the land obtained, we are not informed.

At Fort Pitt Mr. Beatty preached a thanksgiving sermon before the whole army, after the triumphant

* Wilson's Hist. of U. S.

occupation of the enemy's fortification ; no doubt the first thanksgiving discourse, and perhaps the first Protestant sermon ever preached in the valley of the Mississippi.

In 1759 he asked the advice of the United Synod of New York and Philadelphia in regard to his acceptance of an invitation to serve as Chaplain in the army, and they judged it his duty to decline it, as the state of his congregation did not admit his absence.

Mr. Beatty was deeply interested in the spiritual welfare of the Indian aborigines of our country, and was intimately associated with John Brainard, and his views and symyathies were quite similar to his. In 1759 the United Synod advised Mr. Brainard to leave Newark, where he had been for a considerable period in charge of the Presbyterian Church, and resume his labors among the Indians, and at the same time they appointed Mr. McKnight to visit those savage tribes twice, and Mr. Beatty and Mr. Latta each once during the summer.

The same year a charter had been obtained from the civil authorities of the Province for a fund for the relief of poor and aged ministers, and the widows and children of deceased ministers, and a committee was appointed to prepare a plan for the regulation and management of the fund, of which Mr. Beatty was one. The other members of the committee were Robert Cross, Gilbert Tennent, Dr. Alison, Samuel Finley, John Blair, and the Moderator of Synod, Richard Treat, of Abington. They were empowered by the Synod to take proper measures to have persons sent out to solicit subscriptions. At their request the corporation of the fund appointed Dr. Rodgers of New York to go to Great Britain to obtain pecuniary aid, but

as the situation of his family prevented his going, though he regarded the mission as a very desirable one, Mr. Beatty was appointed in his place. Dr. Miller says in his life of Dr. Rodgers, that Mr. Beatty fulfilled the appointment "to the great advantage of the fund, and to the satisfaction of the Synod."

Supplies were appointed by the Synod for his church at Neshaminy, in 1760, 1761 and 1762, different ministers being directed to preach there from May to November each of those years. He sailed from Philadelphia about the 20th of March, 1760, and arrived in London, April 15th. He visited the North of Ireland, and Scotland, as well as England, and secured extensive collections and donations for the fund for the relief of ministers and their families, and for missionary and educational purposes. He made many acquaintances among the clergy, and wrote in a letter to America, July 7th, "I have preached seven or eight times in Scotland, almost as many times in Ireland, not to the disadvantage of my cause; my military appointments have been of great advantage, and given me access to many persons." "He witnessed the coronation of George III, October 25th, was presented at Court, and received from his Majesty a handsome donation for the fund." He crossed the English Channel to Holland, and wrote in June, 1761, that he intended soon to return home. When he actually did return seems uncertain, but as his wife, Mrs. Ann Beatty, gave to the trustees of Neshaminy church receipts for salary in November, 1760, and 1761; as he was not present at the meeting of Synod in May, 1762, and that body appointed supplies for the church for that summer, it is probable that he was

employed, either in Europe or this country, more than two entire years, in soliciting donations for the benevolent objects of the Presbyterian Church in America, which was at that time still weak in men and resources, though it had begun to experience an accelerated and healthy growth.

In May, 1763, a request was presented to the Synod by the Corporation of the fund for the relief of poor and distressed ministers, that some clergymen "be sent to preach to the frontier inhabitants, and to report their distresses, and to let us know where new congregations are a forming, and what is necessary to be done to promote the spread of the Gospel among them, and that they inform us, what opportunities there may be of preaching the Gospel to the Indian nations in their neighborhood."

The "necessary expenses of these missionaries were to be paid by the board." In consequence of the above request Mr. Beatty and Rev. John Brainard were appointed "to go as soon as they conveniently could, that they might return by the time of the next general meeting of the Corporation in October."

In the Records of the Synod of New York and Philadelphia for that year, it is said: "As the Synod have the mission to the frontiers much at heart, therefore, lest it miscarry, it is ordered, that if either Mr. Beatty or Mr. Brainard fail of going, Mr. Kirkpatrick shall go in place of the person who fails."

It does not appear, however, that the visit of the missionaries was accomplished then. Three years elapsed before a successful effort in that direction was made.

In 1766 it is said in the Records: "According to a

former request," evidently that made in 1763, "of the Corporation of the Widows' fund, for missionaries to be sent to the frontiers of the province, the Synod appoint Messrs. Beatty and Rev. George Duffield of Carlisle, Pa., to visit the frontier settlements and the Indian tribes beyond the Alleghany Mountains, that the way might be opened for preaching the Gospel and establishing churches among them; and Mr. Beatty's pulpit was to be supplied during his absence by Rev. Abner Brush two Sabbaths, by New Castle Presbytery three Sabbaths, and by the First Philadelphia Presbytery the other Sabbaths."* He set out August 12, 1766, accompanied by Joseph Peepy, a Christian Indian, as an interpreter. At Carlisle Mr. Duffield joined them, and they proceeded on their journey westward, through a country then almost wholly covered with forest. They went on horseback and on foot to Fort Pitt, now Pittsburg, and one hundred and thirty miles beyond. They reported to the Synod the next year, "that they found on the frontiers numbers of people earnestly desirous of forming themselves into congregations, and declaring their willingness to exert their utmost in order to have the Gospel among them, but in circumstances exceedingly distressing and necessitous from the late calamities of the war in these parts. And also that they visited the Indians at the chief town of the Delaware Nation, on the Muskingum, about one hundred and thirty miles beyond Fort Pitt, and were received much more cheerfully than they could have expected. That a considerable number of them waited on the preaching of the Gospel with peculiar attention, many of them appearing

* Minutes of the Synod of N. Y. and Phila., p. 362.

solemnly concerned about the great matters of religion; that they expressed an earnest desire of having further opportunities of hearing those things; that they informed them that several other tribes of Indians around them were ready to join with them in receiving the Gospel, and earnestly desiring an opportunity. Upon the whole that there does appear a very agreeable prospect of a door opening for the Gospel being spread among those poor benighted savage tribes."

After being absent about six weeks they returned home in safety. Dr. Alexander, in his notice of the life of Mr. Beatty, says:

"In Allen's American Biographical Dictionary it is stated, that Mr. Beatty was engaged in missionary work from 1740 to 1765, a period of twenty-five years. This must be a great mistake. Mr. Beatty was not in the ministry so early as 1740, and his service as a missionary did not continue one-sixth part of the time specified."

The truth is he was gone from home, among Indians, less than two months. In the Records of Neshaminy Church, there is a receipt for payment of salary given by him, dated November 27, 1766, the same year in which he was among the Indians; and in his journal, published in London, he does not speak of being among them later than the last part of September.

CHAPTER IX.

PART OF THE JOURNAL OF REV. C. BEATTY.

A few extracts from this journal will here be given. Speaking of his arrival at Fort Pitt, Mr. Beatty says :

“September 5th, Friday. Set out early this morning, and rode to Turtle Creek, eight miles, before breakfast ; and riding 18 miles more, we arrived at Fort Pitt a little before night. We immediately waited on the commanding officer, Capt. Murray, who received us politely and introduced us to the Rev. McLagan, Chaplain to the 42nd Regiment, part of which are now in garrison here.

“6th, Saturday. Remained in Pittsburg, and received much civility from the corps of officers here. They invited us to their table, and the commanding officer ordered us a room in the Fort while we stayed. Mr. McLagan, with some other gentlemen of the place, furnished us with blankets to sleep in, and some other necessaries, so that we fared as well as we could expect.

“7th, Sabbath. At the invitation of Mr. McLagan, preached in the forenoon to the garrison in the Fort, while Mr. Duffield, at the same time, preached to the people, who live in some kind of a town, without the Fort, to whom I also preached in the afternoon. The audience were very attentive and much engaged.”

They left Pittsburg on the 10th of September, and crossed the Allegheny River in a canoe, “swimming our

horses along side of it." "In the night there fell a heavy rain, which wet us much."

"Friday, 12th. The morning dark and heavy, with small rain. Our clothes being wet last night made our condition very uncomfortable. After travelling twelve miles we came to the second Beaver river, which we crossed and proceeded six miles further to the third Beaver river, where we encamped, having but poor feed for our horses.

"Joseph, our interpreter, who went on before to hunt for us, returned without anything, so that we had poor living for ourselves as well as our horses. However, we had some bread, for which we had reason to be thankful.

"Sabbath, 14th. We rested on the Sabbath, and supposing this to be the first Sabbath ever kept in this wilderness, we gave the place of our encampment the name of Sabbath Ridge.

"A number of Indians, who had been trading at Fort Pitt, came up with us, and wondered why we did not travel that Sunday. They had about *one hundred gallons of rum* with them. We explained the matter to them as well as we could. Our interpreter, who had gone out to procure something for our subsistence, returned late in the morning with a young deer on his back, which we immediately divided, giving three-quarters to the three companies of Indians who travelled with us, and reserved one-quarter for ourselves. This was a seasonable supply for them as well as for us.

"Tuesday, 16th. Entered more freely into conversation with the Indians, our fellow travellers, and found them more sociable and communicative than before. Their

chief man, especially, became more friendly, when he found that we were not Moravians, against whom he had taken up a prejudice. On this day, after crossing several streams and extensive savannahs, we arrived at Tuskalawa before night. Our fellow traveller, the chief, now became very friendly, invited us to his house, where we were treated with great respect and kindness. He brought us some green corn, which we roasted, and some cucumbers, which we ate without salt or any other condiment. Having preserved a small portion of the venison from the last night, we made some soup, and gave part to our host and his family. Having prayed with the family, our interpreter explaining the nature of the service, we proceeded on our journey, and our kind host sent a young man seven or eight miles to show us the way. As we passed through the town we saw a number of Indians in a state of intoxication from the rum which they had brought from Fort Pitt, and when in this they appeared very terrible, and behaved as mad men.

“Thursday, 18th. After travelling twenty miles through swamps and marshy ground, we reached the town about 3 o'clock, P. M. We now sent notice of our arrival to the king or head man of the Delaware nation. In the meantime, the woman at whose house we stayed, and who was a near relative of our interpreter, furnished us with a little hut for ourselves, and spread some skins for our bed, which was far better than what we had been lately used to have.

“Friday, 19th. The king sent us word that he was ready to receive us. We went accordingly to the Council House. This house is a long building, with two fires in

it, at a proper distance, without any chimney or partition.

“As soon as we entered the king rose from his seat (nothing unusual), and took us by the hand, and gave thanks to the Great Being above, the Creator and Preserver of all, that we had the opportunity of seeing each other in the wilderness, and appeared truly glad on the occasion. We were then conducted to a seat near his majesty; the council being seated on each side of the room. After sitting awhile silent, according to their custom, I arose, and by Joseph, our interpreter, delivered my speech. It is an invariable rule with the Indians, when they receive an address or speech, not to return an immediate answer, but to take time to deliberate.

“In the speech which I delivered, we gave them an account of the design of the Synod in commissioning us to visit them, with the view of ascertaining whether they were disposed to receive the Christian religion, and to have some ministers sent among them.

“In the evening an Indian and his sister, both advanced in years, came to our house. They had been in New Jersey in the time of the revival of religion among the Indians there, and had received some good impressions from the preaching of the Rev. David Brainard. They afterwards joined the Moravians, but seemed to have, in a great measure, lost their serious impressions, but requested us to talk to them on the subject of religion, which we did through our interpreter. We also prayed with them, and on taking leave they seemed much affected.

“Saturday, 20th. Five of the principal men came to our

hut, and after sitting an hour in silence, they returned our string of wampum, saying, 'They could not understand it.'

"After talking some time about it, they brought out and showed a belt of wampum of friendship, which Sir William Johnson had given them. The belt, they told us, he held by one end, and they by the other, and when they had anything to say, they must go along the path marked on the belt. To this they added that they believed there was a great God above, and desired to serve him in the best manner they could; that they thought of him on lying down and rising up, and hoped he would look upon them and do them good.

"As the next day was the Sabbath, we requested to know whether they would give us a hearing, to which they gave their assent, and exhorted us not to be discouraged at the delay of receiving a full answer to our proposals, as they always took time to deliberate. Accordingly, one of their chief men went around and gave notice that we would preach to them at the council house; and another of their counsellors came to our hut to conduct us to the place of meeting. A considerable number both of men and women attended, and I preached to them from the Parable of the Prodigal Son (Luke xv). Good attention was paid, and the women appeared really to lay to heart what they heard. After sermon we sat awhile with them, and asked, if it would be agreeable, that we should speak to them again in the afternoon. They said it would.

"About three o'clock the people collected again, and Mr. Duffield preached to them from 1 Cor. xv. 22, in which

he gave a plain narrative of all being dead in Adam, and that all believers would be made alive in Christ. The people appeared to be much engaged, and well pleased with what they heard. Our interpreter remained with them some time after the sermon, and brought us word that the king and chief men were desirous that we should speak again to them on the morrow, with which we were rejoiced.

“In the evening of this day, Monday, which was observed by the Indians like a Sabbath, several came to our hut, and heard us explain many things contained in the Bible. Among them was a young man named Neolin, who for some time past had been in the habit of speaking to the Indians, and reprov^{ing} them for their wicked ways, and was the means of reforming a number of them. The answer of this young man, when we inquired what put him in this practice, partakes of the marvellous. He said that six years ago a man came and stood in his door, and told him that all who followed bad ways would, after death, go to a miserable place, but those who hated evil, and did what was right and pleasing to God, would be taken to a happy place. In the afternoon the king and four chief men of the council came and delivered a formal speech, in which they acknowledged the evil of drunkenness, to which they were addicted, but said the blame did not entirely belong to them, but to the white men, who brought rum and sold it to them. They also complained of the conduct of the whites in other respects. This day was so much taken up in important conferences with the chief men, that no opportunity of preaching was afforded.

“Tuesday, 22d. This day the head men met in council, where we attended, and I preached to them from Luke xiv. 16. In my discourse I showed that there were rich provisions made in the Gospel for poor sinners, the nature of these provisions, and why they were compared to a marriage feast; how men made excuses for not complying with the invitations by the ministers, and how some by the grace of God were made willing, and then concluded with an exhortation to them to accept the gracious invitation.

“A solemn awe appeared on the face of the assembly. All seemed attentive to the things which were spoken, and some seemed affected. The interpreter was so much affected at times that he could scarcely speak; and indeed, I must own that my own heart was warmed with the truths I delivered, and with the effect they seemed to have on these poor, benighted heathen. Blessed be God! Let all the praise be to him! We have reason to hope not one opportunity enjoyed here has been in vain, and we trust that the good impressions which have been made will be permanent. May the Lord grant that our hopes may not be disappointed.”

Before Mr. Beatty and Mr. Duffield took their departure from the Indians, they delivered to the chiefs a solemn and appropriate address, which is recorded in Mr. B's journal. They accompanied it with the present of a string of wampum, which the natives received with apparent friendliness. To one who had learned to read a little while among the English, they gave a Bible; to a woman, a small book entitled, “A Compassionate Address to the Christian World.”

On Thursday, September 24th, the travellers left their copper-colored hosts, and commenced their journey homewards. They would have been glad to remain longer, if they could have enlightened those dark-minded victims of superstition in respect to their duty to God; but they had obtained some knowledge upon their state and wants, and had endeavored to communicate to them some great and important truths, and they must repair now to their own appropriate fields of labor. They trusted that the way might be opened for missionaries to come and live among these and other tribes in the vast western regions, of which they had had a glimpse. On Wednesday, October 15th, Mr. Beatty arrived at his home at Neshaminy, having had a pleasant but fatiguing tour. The report which he and his companion made to the Synod was entirely approved, and it was hoped that Providence would soon lead others to go and labor among the Indians permanently; but many years passed away before anything effective was done in that good work.

When he visited Scotland, in 1768, he sent his Journal to Rev. Dr. John Erskine, of Edinburgh, with an interesting account of missionary labor among the Indians, and some thoughts and discussions upon their origin, advocating the view that they were the descendants of the ten "Lost Tribes of Israel." The whole was published under Mr. Beatty's supervision. The first edition was published in London in 1768, and another in Edinburgh in 1798. It is not known that it was ever published in full in this country.

CHAPTER X.

REV. C. BEATTY—VISIT TO GREAT BRITAIN.

In 1767 Mrs. Beatty having suffered a considerable time with a cancer in the breast, and suitable medical and surgical aid not being accessible in this country, her husband determined to take her to Great Britain, that they might consult eminent physicians there. The sister of Mrs. Beatty, Mrs. Hacket, went with them. They intended to have gone in a vessel direct to London, but reaching New York one day too late, they took the next ship for Great Britain, which was bound for Greenock, in Scotland, and which sailed August 18th. They arrived September 25th, and her health being very delicate, they remained there for some time, hoping that she would be able soon to make the journey to London. Dr. William Cullen, a celebrated physician of Edinburgh, was sent for in consultation, and he strongly advised them not to think of going further. She was attended by the most competent medical advisers and nurses, but to no purpose. She gradually sank until she died, March 22d, 1768, "soon after the birth of an infant daughter, who survived her but a short time." They were both buried at Greenock.

About three weeks after his arrival in Scotland he wrote a letter to Rev. Richard Treat, of Abington, in

which he touches upon the election of Rev. Dr. Witherspoon to the Presidency of the College of New Jersey. Both he and Mr. Treat were members of the Board of Trustees of the College, he himself having been chosen a member in 1763.

We will insert the following extracts from the letter:

GREENOCK, *October 15th, 1767.*

REV. AND DEAR SIR:

You have doubtless heard that we embarked for Glasgow, the first ship bound for Britain. We sat sail from New York the 10th of August, and arrived here in 37 days.

There are two churches of the Establishment and one seceding meeting-house of the Anti-Burghers, here. Mr. Turner, a minister of one of the churches, soon visited me after our arrival, invited me to preach for him, which I did the two Sabbaths I have been here, both forenoon and afternoon, to a crowded and attentive audience. This gentleman, now in years, appears to be a sound, good man. The minister of the other church I am not yet acquainted with, and very likely shall remain so. There is little or no correspondence kept up between him and Mr. Turner. He has the most polite audience, but Mr. Turner the most serious. Last Friday I went to Glasgow, which is about 18 miles from here; saw several of my friends, ministers and some others. On Saturday I went to Paisley, sent for Dr. Witherspoon to my inn, who in a very friendly manner invited me to lodge at his house. At first I was reluctant; however, upon his insisting upon it, I consented. I preached for the Doctor both parts of the day, and he lectured only. He appears to me, as I observed to you, to be a good speaker and preacher, though not a fine speaker. I cannot think he is so old as you have heard, though I did not ask his age. I see him make no use of spectacles, neither public nor private.

I need say nothing now to you about choosing a President for Jersey College; for before now you will be fixed, either by a choice

in America or here. Dr. Witherspoon has had a call to a congregation in Dublin this last summer, and had the offer of £200 salary; that amount or a little more and a house, but he declined it. In short, he told me that the call to the College had been much on his mind, and nothing had ever given him—

A part of the letter is here torn off, and the sentence is unfinished.

“P. S.—*October 29th.*—I have had letters from some of my friends in Edinburgh. One writes that there was a subtle letter wrote over from Princeton under a pretense to encourage Dr. Witherspoon to accept the call of New Jersey College, but it was quite the reverse. Complaint is also made that the Synod wants to take what was collected in Scotland out of the hands of the corporation, and that the widows’ fund will be lost, &c., but I shall be able to set that matter in another light.”

During his sojourn in Scotland many marks of respect were bestowed upon him by the public; among others he was by letters patent constituted a free Burgess of Greenock, and another Scotch Burgh; and of Paisley after his return to America, the last being dated December 23, 1769.

He was absent on this visit to Europe almost two years. His employments during the latter part of this period, subsequent to his wife’s death, are unknown to us. He may have been collecting funds for the Presbyterian Church in America, as on a previous tour eight years before.

He and Mrs. Hacket arrived at New York on their return, July 20, 1769, being on the ocean eight weeks, a long passage even for that day.

Mr. Beatty always evinced a deep interest in the prosperity of the College of New Jersey at Princeton, of

which he was a Trustee nine years. He ultimately lost his life in efforts to promote its welfare. "Log College" was the germ of that institution, which within the past half century has been so greatly favored and distinguished, and it was natural that it should be dear to him who had been trained for the ministry in the bosom of its humble parent, and who was Pastor of the church located where it found its origin. The New Jersey College was financially depressed. It was but a child as yet; the country was new, and population scattered. It was deemed advisable that some one should visit the West Indies, where were many English residents of wealth and influence, who it was supposed might be induced to contribute pecuniary assistance.

Dr. Witherspoon was first appointed by the Board of Trustees to undertake the task, but his duties as President prevented his leaving, and he recommended his son, James Witherspoon, as a proper person to perform the work, and Mr. Beatty was selected to accompany him, March 12, 1772.

A passport, given to Mr. Beatty by Governor Penn, of Pennsylvania, son of William Penn, with reference to the mission he was about to enter upon, commences thus:

"Whereas, the Rev. Mr. Charles Beatty hath informed us, that he proposes to go on a voyage to the West India Islands, in order to solicit benefactions for a public seminary of learning, in a neighboring province, and hath requested my passport and recommendation; These are to certify, that the said Mr. Beatty hath resided many years in this Province, within a few miles of this City, and during the last war from a spirit of loyalty and love to his country he exposed himself to great dangers as a volunteer, and served in



the capacity of a Chaplain to the Provincial forces, and that he is a minister of undoubted reputation for integrity, candour, and moderation. Now," &c.

This was dated April 14, 1772, and a similar document was given by Governor Franklin, of New Jersey, in which he uses like terms, of about the same date.

Mr. Beatty and Mr. Witherspoon sailed from Philadelphia May 12, and arrived at the Island of Barbadoes June 6th. "He writes on the 15th to his daughter Betsey, who had charge of the family, with 'honest Peggy Scott and his man Elijah, who had charge of the plantation.' He says that he was well received by the Governor and principal citizens, but the prospects were somewhat discouraging. He died at Bridgeton, on that Island, of yellow fever, August 13, 1772,* and his grave is there in a strange land." Dr. Sproat, of Philadelphia, preached a funeral sermon on his death, when intelligence of it reached there, and he was widely lamented as a pious, able, devoted, and highly useful minister of the Gospel.

"He published

I. A sermon preached at Fairfield, N. J., 1756, at the ordination of Rev. William Ramsey, entitled, 'Double Honor due to the Laborious Gospel Minister.'

II. Journal of a two months' tour among the frontier inhabitants of Pennsylvania, 1768.

III. A letter to the Rev. John Erskine, D. D., in regard to the Indians being descendants of the Ten Tribes.

IV. Further remarks respecting Indian affairs."

* Record of the Beatty Family, by Dr. C. C. Beatty.

Most of his preparations for the pulpit were made without writing, and scarcely any of his discourses have come down to our day. Yet he was a popular and effective preacher. "The daughter of Dr. Sproat, of Philadelphia, said, that no minister who assisted her father was more universally acceptable, both to that congregation and to others; and that her father was always pleased to have his services among them." In Presbytery and other ecclesiastical bodies he was honored by his brethren in the ministry by being frequently chosen a member of important committees and in other ways. He took a prominent part in the proceedings of the Synod, both before and after the reunion of the "Old and New Sides," and was usually on the Synodical Commission, on the Committee for the College of New Jersey, and for the Fund for the relief of aged and indigent Ministers, and the Widows of deceased Ministers.

"The following remarks were made by Mr. Grier, an aged member of the Presbyterian Church of Deep Run, Bucks Co., Penn., to Rev. C. C. Beatty, in the spring of 1822.

"The first sermon I ever heard in America was from the Rev. Charles Beatty of Neshaminy, the last I have heard is from his grandson of the same name. I landed at Philadelphia, a youth of twenty years of age, and having some relatives in Neshaminy went immediately there. The day after my arrival was the Sabbath, and I went with my friends to hear Mr. Beatty preach. He was greatly esteemed by his congregation. When he came into the meeting-house I observed that he stopped and spoke to several persons on his way to the pulpit, and

learned afterwards that his object was to inquire where there was sickness, trouble, or any particular circumstances, so that he might offer prayer for the especial case. He was a very lively and animated speaker, used no notes, and his eye was passing constantly and searchingly over every part of the assembly. It was said that he could then detect at once the absence of any of his congregation, or the presence of any stranger. Of the latter part I had some knowledge; for immediately after the close of the service he came up to me and said, 'Young man, I perceive you are a stranger in these parts.' I told him that I had just arrived from Ireland. 'You have done well,' said he; 'this is a better country for you; and if you are industrious, steady, and God-fearing, you cannot but succeed.' This was more than fifty-five years ago, and I never saw him again, having soon after left that neighborhood; but I have not forgotten his manner and words, and the impression they made upon me. Being desirous of hearing his grandson, I have come out, though with difficulty, and may never hear another sermon."

Dr. Beatty adds, that it so happened that Mr. Grier never was out again, and died soon after.

Mr. Beatty took much pains with the training of his children, and gave them the best opportunities he was able to provide for their intellectual and moral culture, teaching them himself at home and sending them to such schools as were within his reach, and they all derived great benefit throughout life from his care and instruction.

He resided for many years on a large farm, which he owned, a short distance south of the meeting-house, which

is now owned by Mr. John M. Darrah. But toward the close of his life he purchased fifty-seven acres at the Cross Roads, now the village of Hartsville, on which he built a substantial stone house, which, having been repaired and remodelled at two or three different times, is now standing and is occupied as a residence by Mr. William Long. The joists and other timbers in it are perfectly sound, though more than a hundred years old.

CHAPTER XI.

CHILDREN OF REV. C. BEATTY.

Mr. Beatty was married June 24, 1746, to Ann Reading, daughter of John Reading, of Amwell, Hunterdon Co., New Jersey. Her father inherited from his parents a large tract of land adjoining what is now the town of Lambertville, N. J., where she was born. They were Quakers, but being anxious that their children should have a better education than America could afford, John, with others, was taken to England, and there became a Presbyterian. On his return to this country he attached himself to the Presbyterian Church, and continued warmly interested in its welfare through life. His parents are buried in Buckingham, Bucks Co., Pa. He was a member of "His Majesty's Council" for the Colony

of New Jersey many years, and its Vice-President ten or twelve years. At the death of Governor Hamilton, in 1747, the government rested upon him until the arrival of Gov. Belcher; and at the death of Gov. Belcher he became acting Governor a second time, 1757, and continued in the office until June, 1758, when he was superseded by the arrival of Francis Bernard, who had been appointed Governor by the King of England. From this fact Mrs. Beatty's father is called *Governor Reading*.

Mr. and Mrs. Beatty had eleven children, two of whom died very young.

I. Mary Beatty, the oldest child of Rev. C. Beatty, born, 1747, was married to the Rev. Enoch Green, of Deerfield, West Jersey. Her husband, being Chaplain in the army of the Revolution, took camp fever and died, Dec. 20, 1776. Toward the last part of her life she resided with her daughter in Philadelphia, and was a member of the First Presbyterian Church, under the pastoral care of Rev. James P. Wilson, D. D., and of Rev. Albert Barnes, "to whom she was much attached and by whom she was much revered as a mother in Israel." She was a warm patriot, and during the whole of the Revolution she refused, on principle, to use tea, though she was very partial to that beverage. She died, May 2, 1842, in the 96th year of her age, and her remains were laid in the burying ground of the Presbyterian Church, corner of Fourth and Pine streets, Philadelphia.

II. Christianna Beatty, the second child of Mr. Beatty, was born at Neshaminy, June 17, 1748, and was partly educated, like her elder sister, in New York, and it is said that she died there, but the date of her death is not known.

III. John, Mr. Beatty's third child, and eldest son, was born Dec. 10, 1749, and was named for his maternal grandfather, Gov. John Reading. He graduated at Princeton in 1769, being in the first class graduated under President Witherspoon. He subsequently studied medicine with Dr. Rush of Philadelphia, in 1770 and 1771, and began the practice of his profession at Hartsville, within the congregation of Neshaminy, in 1772, but soon after moved to Princeton, N. J. In the beginning of the Revolutionary struggle with Gt. Britain, he was appointed Captain, joined the army, and remained connected with it five years. In 1776 three of his brothers were in the American army besides himself, making *four* of Mr. Beatty's sons who were all officers in the service of their country during the war of Independence. Probably the same could be said in regard to very few families.

John Beatty rose to the rank of Major, but was taken prisoner at the surrender of Fort Washington, on the northern part of Manhattan or New York Island, Nov. 16, 1776, and suffered a rigorous confinement within the British lines until May, 1778, when he was exchanged. After his health, impaired by his captivity, was sufficiently restored, he was appointed Commissary General of prisoners with the rank of Colonel, and continued thus engaged until April, 1780, when he resigned and was honorably discharged from the service. He resided at Princeton, and represented New Jersey as delegate to the Continental Congress in 1783-85, and also in the Federal Congress 1793-95. He was at one time a member of the Legislature of New Jersey and Speaker of the House of Representatives. In 1795 he was elected Secretary of

State of that Commonwealth, and remained in that office ten years. During this time and subsequently he lived at Trenton and South Trenton, and was President of the Trenton Delaware Bridge Company in 1803; and in 1804 laid the foundation stone of the first pier of the bridge, which still stands firm and strong after the lapse of seventy years. The erection of this bridge, connecting the two States of New Jersey and Pennsylvania, and on what was then the main travelled route from New York to Philadelphia, was regarded as a great work, being on a new principle, and attracted much attention throughout the country. "It was deemed both in America and Gt. Britain a great achievement of civil engineering and architecture." During the last eleven years of his life he was President of the Trenton Banking Company, and for nearly twenty years he was a Trustee of the College of New Jersey. A member and ruling Elder in the Presbyterian Church of Trenton, he died in the hope of the Gospel, May 30, 1826, aged 77 years.

The Epitaph on his tomb, written by Chief-Justice Ewing, is as follows:

SACRED TO THE MEMORY OF
 GENERAL JOHN BEATTY,
 BORN, DECEMBER 10, 1749;
 DIED, MAY 30, 1826.

Educated as a physician, he became early distinguished for benevolence, assiduity and skill. In the War of Independence, in important military stations, he faithfully served his country. By the public voice he was called to the discharge of eminent civil offices. In the State and

National Legislatures repeatedly a representative, always active and influential. For many years a ruling Elder of this church. In every walk of life amiable, honorable, and useful. He crowned the virtues of the citizen, the patriotism of the soldier, and the sagacity of the statesman by the pure piety and sincere religion of the devout and humble Christian.

IV. The fourth child of Rev. C. Beatty was Elizabeth, born March 26, 1752. At the death of her mother she was about fifteen years of age, and three years later, by the marriage of her older sister, she was left in charge of her father's family, which duty she performed with exemplary diligence, fidelity and skill. After her father's death the family was somewhat scattered, and the younger boys were placed at Mr. Long's to board for a season, about a mile north-west of Neshaminy Meeting House. She soon made her home with Mrs. Green, her sister, but was married at the house of her brother, Dr. John Beatty, October 25, 1775, to Philip V. Fithian, a young minister of more than usual promise, who was appointed a Chaplain in the army in 1776, and died of dysentery, brought on by exposure in camp, October 8, the same year.

His widow was married March 4, 1780, to a cousin of her former husband, Joel Fithian, Esq., of Cumberland Co., N. J., where she subsequently resided; he died in 1821, and she survived him till 1825. They had five children. He was an Elder in the Presbyterian Church in Greenwich, and she was pious, intelligent, and exemplary in all her conduct.

V. Martha, the fifth child of Rev. C. Beatty, was born

January 24, 1754. Nothing is known particularly in reference to her death; but it is supposed that she died in early childhood, and was buried in the churchyard, then used for a burying ground, near the north-west corner of the present meeting-house. She is the only one of Mr. Beatty's descendants who has been buried at Neshaminy.

VI. His sixth child, Charles Clinton Beatty, was born Feb. 10, 1756, and named for his father and his father's maternal uncle. He was two years at Princeton College, and graduated there in 1775. Like most of the other young men of the time he was warmly in favor of the independence of the country, and its separation from England. The following is an extract from a letter written by him, and dated January, 1774:

"Last week, to show our patriotism, we gathered all the steward's winter store of tea, and having made a fire in the campus, we there burnt near a dozen pounds, tolled the bell, and made many spirited resolves. But this was not all. Poor Mr. Hutchinson's effigy shared the same fate with the tea, having a tea canister tied about his neck."

The death of his father about the time of his entering College had a powerful effect upon his mind, and led him to reflection upon his need of an interest in Christ, and hopefully to the consecration of his heart to God. He had in view more or less decidedly the ministry of the Gospel, but the war with Gt. Britain being in progress, he was prompted by the ardor of youth and the love of liberty to enlist in the military service of his country. He was commissioned an officer in a Pennsylvania regiment, and went with Gen. Wayne, in the expedition to

Canada, in the early part of 1776. He was at Ticonderoga in November, when that officer, then a Colonel, had command of the Fortresses of Ticonderoga and Independence, and returned in the Spring, probably to the South. The following account of his death is given by Dr. C. C. Beatty, who says that he then had the rank of Captain.

“When in the neighborhood of Chester, Pennsylvania, he met, while out in the field, a countryman who had a very handsome fowling piece, or rifle, which he purchased and brought into his quarters. While showing his purchase to his brother officers, one of them holding the piece, not knowing it to be loaded, presented it at Captain Beatty and said, ‘Beatty, I will shoot you,’ drew the trigger and it went off, shooting him through the heart, so that he instantly fell dead upon the floor. The utmost consternation seized upon all present, and the unfortunate officer, who was his most intimate friend, became frantic with grief and horror. But it was all over. Though this gentleman lived to old age, he could never hear even an allusion to this sad event without the most overwhelming emotion. This event occurred some time in the spring of 1777, at Moore’s Tavern, in Chester County Valley, and his body was interred at the burying ground in Old Chester. He was the favorite of the family, and greatly regretted by all his friends. Judge Kirkpatrick, of New Jersey, who was his classmate in College, said he was the most lovely and beloved member of the class.”

VII. The seventh child of Rev. C. Beatty was Reading Beatty, born December 23, 1757. It was intended by his father that he should receive a classical education at Princeton, but about the time he was to have entered

College he abandoned the idea, and commenced in the spring of 1774 the study of medicine with his brother John, at Neshaminy. He was afterwards with Dr. Moses Scott, in New Brunswick, New Jersey, and was studying with him in 1775, when the war broke out between America and Great Britain. He was, like the rest of the family, warmly patriotic, as we learn from a letter he wrote about that time to his sister, Mrs. Green, from which the following is an extract:

“Have you any Tories in your part of the country? We have too many of them here; and indeed some that are worse than Tories, viz., those that when they have on their regimentals are pretended Whigs, but as soon as they put them off are detestable Tories, and are therefore hypocrites. Does Mrs. Green drink *tea* yet? I hope not. If she does, and you allow her, you perhaps will fall under the denomination of a Tory.”

He first enlisted in the army as a private soldier, but was soon promoted to be a Sergeant, and then an Ensign in the Fifth Pennsylvania battalion, commanded by Colonel Robert Magaw. In 1776 he was appointed a Lieutenant, and in the course of the campaign, in consequence of the sickness of the Captain, he had command of the company. He was taken prisoner at the surrender of Fort Washington, Nov. 16, 1776, as his brother John was, and at first was treated with severity and harshness, being deprived of most of his clothing, marched through the streets of New York, and confined on the Prison Ship Myrtle in the harbor. The report is that he would have been murdered wantonly by a Hessian soldier, if he had not been shielded by a British Officer. Through his brother's higher rank and influence he was at length allowed to

leave on parole, and stayed with him at Flatbush, Long Island, for some months studying medicine, though under many disadvantages arising from the progress of the war. He continued a prisoner for eighteen months, and was exchanged in 1778. He still gave attention to medicine, and was in some capacity in the Surgeon's department of the Federal army at Morristown in 1779, and in 1780 was appointed Surgeon of the 11th Pennsylvania Regiment. In 1781 he received a Commission from the Continental Congress as Surgeon of an Artillery Regiment, and served in this capacity till the close of the war. After the war he first settled in the practice of medicine at Hartsville, or "Hart's Cross Roads," as it was then called, near the Neshaminy Church. He was united in marriage April 20, 1786, to Christina Wynkoop, daughter of Judge Henry Wynkoop, of Bucks Co., Pa., one of the Executors of his father's estate. Soon after this he and his wife removed to Erwinna, in Nockamixon Township, near the banks of the Delaware, but in 1788 they went to reside in Falls Township, near Fallsington, in the midst of Quakers. Here he purchased a farm and remained forty years, practicing medicine and superintending the cultivation of his estate. He attended the Presbyterian Church of Newtown, five miles distant, of which he and his wife were members, and he a ruling Elder. In 1828 he gave up the practice of his profession and removed to Newtown, where he died October 29, 1831, aged nearly 74 years. One of his daughters, Ann, became the wife of Rev. Alexander Boyd, Pastor of the Presbyterian Church in Newtown. One of his sons was Charles Clinton Beatty, M. D., many years a resident of Abington, Montgomery

Co., Pa., and an Elder of the Presbyterian Church of that place, who died greatly beloved and respected at the house of his sister, Mrs. Rev. Dr. Steele, March 10, 1876, in the 83d year of his age. Another daughter, Mary, was married to Rev. Robert Steele, D.D., Pastor of the Church of Abington. Another son, John, resides in Doylestown, esteemed and honored as a man of great excellence of character by all who know him. Another daughter, Sarah, was married in 1834 to Rev. Henry R. Wilson, who had consecrated himself to the work of Foreign Missions. They soon went, under the auspices of the Presbyterian Church, to labor among the Choctaw Indians in the territory assigned to that tribe by the United States government, south-west of the State of Arkansas. Before many months had passed away she was attacked by the fever peculiar to a warm climate and a new country, and after a few weeks of severe sickness, attended only by her husband, she died July 15, 1835. She was a warm-hearted, devoted Christian, and her last hours were calm and peaceful, and cheered by the confident hope that her work though short in a remote field was approved by her Divine Master.

VIII. The eighth child of Rev. Charles Beatty was Erkuries, born October 9, 1759. He was called by this name, because the family names had been given to the older sons, and the father desired to express his sense of obligation to God for this new object of affection. It was coined by him from the Greek, *E*—from ; and *Kurios*—the Lord ; and variously spelled Erkurios, Erkurius, Ercurius, and at last Erkuries.

His father died when he was about thirteen years of

age, and after that event he attended school among friends in New Jersey, and was preparing for the Sophomore Class in Princeton College, in 1775, when the war with Gt. Britain commenced. It was his desire to join the Federal army like his older brothers, but as he was only sixteen years old, his friends did not deem it best. His spirit is shown in the following extract from a letter to his oldest sister, dated Aug. 10, 1775:

“Dear Sister:—I exercise now almost every day, and have done this some months past, and have got the discipline pretty well, and am ready now to stand for my country in every respect. I have got my uniform in a company they call the Light Infantry, which is a very fine company, and have got good officers. Last Monday we had a review by our Colonel, and when we had all gathered together, Mr. Caldwell preached us a fine sermon suitable to the occasion.”

He first went out in a privateer ship from Elizabethtown in the fall of 1775, which captured a British vessel and brought her into that port as a prize. Soon after he enlisted in his country's forces as a private soldier, being of large size for his age. He served in that capacity or as non-commissioned officer for more than a year, when his brothers procured for him an Ensign's commission in the 4th Battalion Pennsylvania Line, Col. Cadwallader. During the year 1776 he was in the battle on Long Island, under Lord Stirling, Aug. 27th, and in the retreat to New York on the night of the 28th; in the action at White Plains, October 28th, and as a Sergeant he commanded a party of soldiers who were guarding some stores in a position of great danger on the North river, when they were attacked by the enemy and

narrowly escaped being made prisoners, all being killed or wounded but himself. He was in the battle of the Brandywine, Sep. 11, 1777, and in that at Germantown, October 4th, in which he was severely wounded, being shot through the thigh. He was fainting with loss of blood, when he was carried from the field by a horseman, and left at the house of a Quaker family, who were at first unwilling to receive him, for fear the British would find a wounded rebel officer in their dwelling. But when he returned to consciousness and informed them whose son he was, they took him in and sent word to his friends, especially a "Mr. Erwin," and they soon came and removed him to their home, not far from the "Crooked Billet," now Hatborough. Here he remained, and among the people of the Neshaminy Church, until his wound healed, when he went back to the army, then in winter quarters at Valley Forge.

During the year 1778 he was in the battle of Monmouth, June 28th, and afterwards on the Hudson river. In April, 1779, he was in an expedition against the Onondaga Indians in New York, and during the summer he marched with the troops under Gen. Sullivan against the Tories and Indians, who were encamped where Elmira now stands. There the "battle of the Chemung" was fought, August 29th, in which he participated, returning down the Susquehanna in a flotilla of boats to Wyoming and thence to Easton, October 15th. In 1780 he was actively engaged in various military enterprises, and in 1781 he was present at the capture of Yorktown and the surrender of Lord Cornwallis. The part of the army with which he was connected, was disbanded in

November, 1783, when by the depreciation of the Continental money he lost all the property he had inherited from his father, and was left without means, and in great perplexity as to what business he should engage in. He was in Philadelphia looking for employment in vain, when he concluded he might support himself by teaching in some place in the country. He saw a large wagon loading with goods in Market Street, and entered into conversation with the owner, who encouraged him to hope that he might find an opening for a school in the town from which he came, which was on the Susquehanna, above Northumberland. He made a bargain with the man to take himself and his baggage, and was making haste to get ready to go, as he was to start that afternoon, when he met an officer who had been with him in the army. He told him what he had thought of doing, when the officer said they needed a clerk in the War Office to settle up the accounts of the Pennsylvania Line, and "You," said he, "are the very man for the place. Wait, till I run around and see." The result was, that in about an hour he received the appointment. This he always regarded as a turning point in his history. He remained in the War Office eight months, and by his experience and the position he was in, he was enabled to secure the rank of First Lieutenant in the army, and went West with his corps in 1785. For several years he was Acting Paymaster in the Western Army, and in prosecution of his duties frequently visited Philadelphia and New York, and conferred with the Secretary of War, in regard to furnishing supplies to the United States troops.

Dr. C. C. Beatty says:

“During a part of 1789 and 1790 he was for nearly two years, commandant at Post St. Vincent’s, now Vincennes, on the Wabash; where the settlers were old French, not very well affected to the Federal Government. He had instructions to conciliate them, and was remarkably successful, having great personal popularity, of which his son was a witness when he visited that community more than thirty years afterwards, the old French inhabitants receiving him, on his father’s account, with great kindness. Col. Vigo embraced him in true French fashion, saying, ‘Your father introduce me to Gen. Washington, the President, the greatest honor of my life.’”

Lieutenant Beatty, having previous to his taking command at Post St. Vincent attained the rank of Captain, soon after coming there was promoted to that of Major. He was paymaster in the army while here, as he had been before, and was careful and accurate in keeping his accounts. In illustration of this, his son, Dr. C. C. Beatty, relates the following incident which occurred when the latter was a young man:

“During a missionary tour he made on the Wabash in 1822 he was recommended to stop with Major W., the Collector of the Land Office of Terre Haute, then a small village. He called, and was received, as he thought, rather coolly. After supper, as they were sitting on opposite sides of the fire, some reference was made by Mr. B. to his father as having been connected with the Western Army. ‘What,’ said Major W. ‘are you the son of Major Beatty, who was Paymaster?’ ‘Yes.’ ‘Then,’ said Major W., jumping up, ‘I

am very glad to see you.' 'I suppose you knew my father, said the young clergyman. 'Never saw him in my life,' was the reply,—'but I have *seen his accounts*, as I was Paymaster some years after, and more perfect accounts I never saw. And, sir, I have always had a great respect for him on that account. Yes, sir, I have great respect for Major Beatty, and if you are his son I am glad to see you.' Upon the strength of this he was very hospitably entertained whenever in Terre Haute, though the Major could never be got out to hear him preach, as he said he must stay at home to keep watch over the public money, while his wife could go to meeting."

In 1793 Major Beatty resigned his office in the army, and the general order accepting his resignation, given by Gen. Wayne, speaks in flattering terms of his conduct, as Paymaster, officer and gentleman, and of his long service as "meriting the gratitude and approbation of his country." In a private letter Gen. Wayne also expressed similar sentiments.

The next year he was induced by his eldest brother, who resided then at Princeton, N. J., to purchase a farm near that town, which had belonged to Captain Howard, a half-pay officer in the British army. This officer "had resided there for some time previously to the Revolutionary War, and probably built the main part of the stone mansion house, which, with additions put up by Col. Beatty, is still standing. Capt. Howard was a decided and warm Whig, but almost laid up with the gout, which confined him to his room. His wife was of different sentiments, and he was often exceedingly vexed by her entertainment of British officers, whose conversation was very obnoxious.

to him; so that he had painted in large letters over the mantel-piece in his room: 'No Tory talk here.' This, though covered with whitewash, was plainly discernible twenty years after." Capt. Howard died during the Revolutionary War, his widow returned to England, and when the farm had gone to decay under tenants, Major Beatty bought it of the heirs, who lived in England.

Major Beatty was elected Colonel of a regiment of militia in Middlesex and Somerset Counties, and bore the title through the remainder of his life. During the war of 1812 he was appointed by the Governor of the State, Inspector General of the Militia in service.

In 1799 he was married to Mrs. Susanna Ferguson, of Philadelphia. He was for some time Justice of the Peace, Judge of the County Court, and for many years a member of the Legislature from Middlesex County, either in the Assembly or Council. He was warmly interested in the passage by the Legislature of the general School Law, and urged the adoption of it in private and in public, and had the satisfaction of seeing it go into effect the year in which he died. He was honored by his fellow citizens with many offices in civil life and in various societies, and was Trustee, and President of the Board of Trustees of the Presbyterian Church in Princeton for a long time. Toward the last part of his life he became a member in full communion of the Church, having been led by a severe affliction in the loss of a beloved daughter to dedicate himself publicly to the service of the Redeemer. He moved into the centre of the town of Princeton in 1816, for the convenience of having his eldest son in College, where he died February 3, 1823.

The following inscription on his tombstone in Princeton Cemetery was written by Rev. Dr. Miller :

IN MEMORY OF
COLONEL ERKURIES BEATTY,

WHO WAS BORN

OCTOBER 9, A. D. 1759,

And who, after having faithfully served his country in various important stations, civil and military, departed this life in the faith and hope of the Gospel,

FEBRUARY 3, A. D. 1823,

IN THE 64TH YEAR OF HIS AGE.

A firm patriot, a brave soldier, an upright legislator, an active and vigilant magistrate; a public spirited and useful citizen; an honest man; a sincere Christian; and in all the relations of domestic life, amiable and beloved.

One of his three children is the Rev. Charles C. Beatty, D. D., of Steubenville, Ohio, Moderator of the General Assembly of the Presbyterian Church, (O. S.) in the United States, 1862, and Chairman of the Joint Committee of Thirty, of the Old and New School Assemblies, at the Re-union, 1869.

IX. The ninth child of Rev. C. Beatty was George, born June 28th, 1763, and named after the King of England, "whose coronation his father had witnessed in 1760. He was probably kept at school in the neighborhood of Neshaminy some years after his father's death, as would appear from a letter," which is still in existence, and which was written to his brother John, about 1775. In it he speaks of living at "Giles Craven's," and says,

“Giles Craven has given me my clothes, and good part of my schooling,” no doubt for his work as a boy on the farm. He was there in December, 1778, and wrote in a letter to his sister that he had been out in the militia for two or three weeks. It is said on the authority of tradition, that he went to sea on a “Letter of Marque Ship,” and was not heard of for some months. He is reported to have been in command of a vessel in 1785, trading between Nova Scotia and the West Indies. After that year nothing more is known of him.

X. The tenth child of Rev. C. Beatty was William Pitt, who was born March 31, 1766, and named for the eminent British statesman who rendered himself popular in America by opposing the oppressive measures of the English Government towards the Colonies. At the death of his father he was only six years old, and remained in the neighborhood of Neshaminy, probably under the guardianship of Mr. Erwin, one of the executors of his father’s estate. When fourteen or fifteen years old he was apprenticed to learn the trade of a tailor in Philadelphia, and eight years after, in 1790, he established himself in that business at Neshaminy. Being able to write a good hand, and being an accurate accountant, he was appointed in 1793 a clerk in the office of J. Nicholson, Comptroller of the State of Pennsylvania. He was afterwards clerk of the Delaware and Schuylkill Canal Co., and in mercantile business at Wright’s Ferry, on the Susquehanna, now Columbia.

In 1799, November 8th, he was married by Rev. N. Irwin, to Eleanor Polk of Neshaminy, who was the only child of John Polk and Rebecca Gilbert. Her father

died when she was quite young, "and her mother marrying again, to a Mr. Gilkeson, she was taken and raised by her maternal grandmother, Mrs. Gilbert, with whom she lived till her marriage. She was born December 26, 1775, and died September 21, 1845. She was a Christian woman, a most excellent wife and mother, useful in society and the church."* In the spring of 1800 she and her husband, William Beatty, settled at Columbia, and continued to reside there "till near the close of their joint married life, and both are buried there." He was many years, at two different periods, Post Master of Columbia; he was Justice of the Peace, Secretary and Treasurer of the Susquehanna Improvement Company, and held the same offices in the York and Susquehanna Turnpike Co., and in 1811 in the Columbia Bridge Company, and was Cashier of the Bank established in connection with the latter institution. He was at one time Chief Burgess of the Borough, and Treasurer of the Water Company, and had the oversight of the engineering and construction of the Turnpike between Columbia and Marietta.

He hopefully became a Christian early in life, and continued interested and active in the cause of religion until old age. When he went to Columbia there were but few Presbyterians in the town, but he encouraged them to meet for worship, and did much to keep the little company together, when they enjoyed occasionally the ministerial services of Rev. N. Snowden, then at Lancaster. The church was organized in 1807, and Mr. Beatty was chosen and ordained a Ruling Elder. He was energetic in efforts and liberal in contributions toward

* Record of the Beatty Family.

the erection of a meeting-house, which was completed in 1812. For a number of years they had preaching but part of the time, and on Sabbaths, when no minister was present, he frequently led the meeting, and very generally read the sermon from some volume of discourses. For more than a quarter of a century he led the singing, having a clear, musical voice, and was the Superintendent of the Sabbath School for a long period; and before Sabbath Schools were established he instructed the youth in catechetical classes. The last few years of his life he lived with some of his children in Philadelphia, where he died July 28, 1848, and was interred at Columbia.

The following inscription is on his tombstone.

IN MEMORY OF

WILLIAM P. BEATTY,

For more than thirty-six years a Ruling Elder of
the Presbyterian Church in this place.

DIED JULY 28, 1848,

IN THE 83D YEAR OF HIS AGE.

“He looked for a city, which hath foundations, whose
Builder and Maker is God.” Hebrews xi. 10.

He had nine children, one of whom, George, was for a number of years Secretary and Treasurer of the Northern Railway of Canada; another, William Pitt, was Collector and General Superintendent of the Harrisburg and Lancaster Railroad in Harrisburg; another, Ann Eliza, became the wife of Thomas H. Pearce, who was connected for a considerable period of time with the Harrisburg and Lancaster Railroad; another, Erkuries,

founder and machinist in Carlisle, was brevetted Major and Lieutenant Colonel "for bravery and meritorious services" during the late war with the Confederate Southern States.

XI. The eleventh child of Rev. C. Beatty, named Ann, was born in Greenock, Scotland, where her mother was, (as before mentioned) for the benefit of her health, in March, 1768, and died there when but a few weeks old, and was buried with her mother.

A brief account has thus been given of the children of Rev. Charles Beatty, and a very honorable record it is. Of but few families could so much be told that is praiseworthy and merits being perpetuated in the annals of the past. Four of his sons were officers in the army during our Revolutionary struggle with Great Britain. Of eight children who reached mature years, all but one were hopefully pious, and members of the Presbyterian Church; and three, John, Reading, and William, were Ruling Elders. Several of his sons occupied positions of eminent distinction and usefulness in society and in the State.

CHAPTER XII.

REV. NATHANIEL IRWIN.

After the death, in a distant island, of Rev. C. Beatty, Neshaminy Church was destitute of a pastor about two

years. At length a call was given to Rev. Nathaniel Irwin, May 1, 1774. Mr. Irwin was born at Fagg's Manor, Chester Co., Pa., October 18, 1746. He graduated at Princeton College, N. J., in 1770. During his college course, on the 24th of June, 1769, in company with James Madison, the only President of the United States ever graduated at that Institution; Samuel Stanhope Smith, afterwards President of the College of New Jersey; William Bradford, who became one of the Justices of the Supreme Court of Pennsylvania, and Attorney General of the United States under President Washington; General John Beatty, son of Rev. Charles Beatty, and member of the Continental and Federal Congresses; John Henry, Governor of Maryland, and member of the House of Representatives and Senate of the United States; Rev. Caleb Wallace, who was also Chief Justice of Kentucky; Gunning Bedford, a member of the Convention which framed the Constitution of the United States, and also a Judge of the District Court of the United States; Hugh H. Brackenridge, Judge of the Supreme Court of Pennsylvania; Philip Freneau, a patriotic poet in our Revolution; and some others; Mr. Irwin founded the American Whig Society, in an upper room of Nassau Hall. In this he was associated with those who subsequently became highly distinguished for talents, learning, and dignity of character, and who occupied the loftiest positions in the gift of their country. No doubt his intercourse with such minds during the years of study, in which he was preparing for the struggles and duties of mature life, tended to increase his intellectual strength and acuteness, which were naturally of the first order.

Either before or after his graduation he taught an academy at Princeton, probably after that event; and at the same time pursued the study of theology. In the printed "Minutes of the Synod of New York and New Jersey," it is stated, May 19, 1773, that the "New Castle Presbytery report, they have licensed Messrs. Samuel Stanhope Smith, Nathaniel Irwin, Robert Davidson, Samuel Dougal, and James Power;" from which it appears that Mr. Irwin was licensed to preach the Gospel in 1772, or early in 1773, by the Presbytery of New Castle, and probably at the same meeting with President Smith, as they had been intimately associated during their collegiate course. After his licensure he was temporarily preaching in some of the central portions of Pennsylvania and Virginia, which were then but thinly inhabited, and to a great extent a missionary field.* But ere long he was invited to come and occupy the pulpit at Neshaminy as a candidate for the pastorate. He came among the people with little except his horse and his Bible. But his reputation as a student in College was of a superior character; he had a noble and commanding appearance, being tall and well formed, and of an intelligent and engaging countenance; his preaching was of a high order and delivered in an animated yet solemn manner with a powerful voice, and the congregation were so much

* For this service, the Synod of New York and Philadelphia, in 1775, ordered their Treasurer to "pay to Mr. Irwin nine pounds, nine shillings, and three pence, on account of his mission on the Western Frontiers of Pennsylvania and Virginia." This sum was about \$25.17.

pleased with him, likewise, as they met him in social intercourse, that he was soon invited to assume the pastoral charge. Though the call was made out in the Spring, he was not ordained until the Autumn. He took suitable time to consider the invitation, and having decided to accept it, he was set apart to the full exercise of the office of a Minister of the Gospel, and installed Pastor of the church by the First Presbytery of Philadelphia, November 3, 1774. In the church records it is stated, "He is to have for a yearly support in his ministry from said congregation the sum of *one hundred and thirty pounds*, until said congregation provide a parsonage for Mr. Irwin, and after a parsonage is provided, y^e sum of one hundred pounds yearly." The manse was not purchased during his pastorate, and the salary continued, as stated above, £130, Pennsylvania currency, or about \$346, until 1798, when it was increased to one hundred and seventy pounds, or about \$452. After being some years at Neshaminy, Mr. Irwin purchased a farm on the road from Doylestown to Philadelphia, about two and a half miles from the church, where he resided till his death. In the year 1809 he erected near the road, on a beautiful site, a little distance from the original dwelling, a mansion-house, which was more costly and in better style than most houses in the region at that day. This mansion is still standing, much in the same condition as when he resided in it; but it was somewhat enlarged about the year 1858 by Perry McNeille, Esq., who had removed thither from Philadelphia a few years previously. Its walls of finely finished dressed stone, which have endured without material change the storms of sixty-five years, show that

Mr. Irwin possessed good taste and correct views in regard to architecture.

In the year 1775, soon after his ordination, the church edifice was considerably enlarged to afford room for an increasing congregation. As there was then no church at the place which is now Doylestown, nor for a distance of eight or ten miles west and south, people often came to Neshaminy on horseback or on foot six or seven miles or more to attend worship on the Sabbath. Women frequently walked that distance, some with their shoes in their hands, and when they reached a spring near the meeting-house, they washed their feet, put on their shoes, and entered the sanctuary, unlike Moses, who put *off his shoes* when on holy ground.

In the last part of the eighteenth century physicians were much less numerous than they are now, and Mr. Irwin often prescribed for the sick, who sought his advice. In a manuscript book, which contains partly his own individual accounts, and partly those of the corporation of the church, we find that he has charged several persons at different times with "*medicine,*" "*a vomit,*" "*a purge,*" "*a blister plaister,*" "*dose salts,*" &c., which he had furnished them. He also wrote wills, bonds and deeds, settled estates and transacted much business which is not usually attended to by clergymen at the present day. The liberally educated, and such as were familiar with forms of law, were comparatively few in the community. The County seat was then at Newtown, twelve miles distant from his home. He was endowed with a strong mind, sound judgment, and much natural acuteness, and was resorted to by the people of his congrega-

tion, and by others, for advice and assistance in their pecuniary affairs, the transfer of landed property, and the adjustment of difficulties. Widows and orphans found in him a friend and trusted counsellor. He wielded a powerful influence over the members of his charge, and throughout the whole region in which he lived. He was deeply interested in the welfare of his country, and took an open and prominent stand on the side of the liberty of the Colonies and their independence of Great Britain. The Revolutionary War took place during the first part of his pastorate, when he was in the prime of his manhood, and he encouraged the men of his congregation to enlist in the army in defence of their rights. He was noted for his spirited appeals in favor of liberty, and was the object of much hostility on the part of the British and the Tories. Many of the denomination of Friends of that period sympathized with Great Britain, or endeavored to maintain an attitude of neutrality. They were opposed, by the principles of their Society, to all war, and hence stood so much aloof from efforts to aid in the struggle with the mother country, that they practically, and in some cases intentionally, assisted those who would oppress their native land. There were a number of Friends' Meetings in Bucks and Montgomery Counties, and some of their members were inimical to Mr. Irwin on account of his advocacy in public and private of the Federal cause. Presbyterians as a body were devoted to the principles of civil and religious liberty, and he possessed their spirit in large measure. It is reported that on a certain Sabbath news came to the congregation, as they were assembling at the church for worship, that

the British were coming, and Mr. Irwin had only time to give them an earnest exhortation to resist the foe to the full extent of their ability, and to commend them to the God of the afflicted and oppressed, the "God of battles," when he was compelled to escape on horseback for his life.

The sympathy, which the ministry of the Presbyterian Church felt for the United Colonies in their contest with England, is illustrated by many facts. From which I mention the following:

In May, 1775, the Synod of New York and Philadelphia met in the City of New York, and Mr. Irwin attended for the first time as a member, having been ordained in the fall of the year before. The war for liberty appeared then imminent; indeed it had already begun. The battles of Lexington and Concord in Massachusetts had taken place. The alarm had sounded throughout the country, and the militia had generally taken up arms. The Synod, "considering the present alarming state of public affairs," as it is said in the Records, appointed the last Thursday of June to be carefully and religiously observed by all the congregations within their bounds, as a season of solemn fasting, humiliation, and prayer. But as the Continental Congress was then in session, and it was thought would appoint such a day, the Presbyterian churches were recommended to observe the day designated by Congress, if it was earlier than the last Thursday of June, and if later, they were directed to observe both. The Synod also earnestly recommended all the congregations under their care to spend the afternoon of the last Thursday of every month in public solemn prayer to God during the con-

tinuance of the hostilities. They likewise appointed, early in the sessions of that meeting, a committee to prepare a Pastoral Letter to the Churches, with Dr. Wither-
spoon as Chairman, who reported a letter,—five hundred copies of which were to be printed and distributed,—expressing warm attachment to the Union of the Colonies, opposition to the oppressive measures of the British Ministry, and a sense of dependence upon God for success, and urging the people to deprecate his anger by repentance for all public and private sins, and to fly to him as their refuge by humble faith. They declared likewise their allegiance to King George, their attachment to the principles by which his family was seated on the throne, and their desire for reconciliation with him, if their rights could be preserved. This was more than a year previous to the Declaration of Independence, and the war was begun with the idea entertained by most, that it should be carried on not for separation from Britain, but for the defence of Colonial rights. From the sentiments of respect and affection for the royal family of England contained in the Pastoral, Rev. Jeremiah Halsey stands alone on the Records, as the only one who dissented.

In 1776 the Continental Congress having appointed the 17th of May, as a day of fasting and prayer, in reference to the war, some of the members of Synod applied to the Moderator to publish a notice postponing the regular meeting of Synod one week, that all the ministers might unite with their people in observing the day. The postponement was accordingly made, with the subsequent approbation of the Synod.

In all the resolutions and measures adopted by the

Synod to express its cordial sympathy with the Congress of the Union in efforts to secure independence, Mr. Irwin fully sympathized, and his prayers often ascended on high, that a successful and speedy termination of the arduous struggle might be granted.

Young men went forth from his congregation to join the army of freedom, and he always gave them his warm approbation and parting blessing. He rejoiced when victory perched upon the banners of his countrymen, and lamented when they met with disaster.

One of the Neshaminy congregation, who no doubt was encouraged in his efforts in behalf of the liberties of America by Mr. Irwin, was Capt. Henry Darrah. He was the great-grandfather of R. H. Darrah, now Elder of the church, and resided, during the Revolution, in New Britain Township, at present a part of Warrington. He was appointed Captain of a company of Infantry in the Fourth Battalion of Militia in Bucks Co. As a specimen of similar papers, which were issued at that time, we copy from the original document in the hands of R. H. Darrah, his commission, sent him less than a year after the Declaration of Independence.

In the Name and by the Authority of the Freemen of the Commonwealth of Pennsylvania.

The Supreme Executive Council of the said Commonwealth to Henry Duroh, Esq.

We reposing especial Trust and Confidence in your Patriotism, Valour, Conduct, and Fidelity, DO, by these presents, constitute and appoint you to be a Captian of a Company of Foot in the Fourth Battalion of Militia in the County of Bucks. You are therefore carefully and diligently to discharge the duty of Captain by doing and performing all manner of things thereunto belonging.

And we do strictly charge and require all Officers and Soldiers under your command to be obedient to your orders as Captain. And you are to observe and follow such Orders and Directions as you shall from Time to Time receive from the Supreme Executive Council of this Commonwealth, or from your Superior Officers, according to the Rules and Discipline of War, and in pursuance of the Acts of Assembly of this State. This Commission to continue in Force, until your Term, by the Laws of this State, shall of Course expire.

Given under the lesser Seal of the Commonwealth, at Philadelphia, this Sixth Day of May, in the Year of our Lord, One Thousand, Seven Hundred and Seventy Seven.

No. 7

THOMAS WHARTON, Jr.,

Attest— T. MATLACK,
Secretary.

President.

The following is a Warrant to Capt. H. Darrah to search houses for suspected persons during the Revolution.

(Copied from the original paper.)

Bucks Co., 22d February, 1778.

As I apprehend the enemy would not have been so daring and presumptuous, as to come into the heart of this County, as they lately have done, if some of our internal enemies, which are most to be guarded against, had not wickedly encouraged them so to do, therefore I desire you will collect together as many of the good associators of your company as you can, and make a general search in every house in your Township, and take up every stranger you meet with, that cannot produce a Certificate of his having taken the Test to the United States of America agreeable to a Law of this State.—Farther, you are to disarm all such persons within your Township, who have not taken the Test as above, for which this shall be your sufficient Authority. (Signed)

JOHN GILL,

To CAPT. H. DURROCH.

Superintendent Bucks Co.

The following is copied from the original paper written by Colonel Hugh Tomb at Crayle's Ferry, which was on the Schuylkill, probably not far from Norristown. It was a summons for Capt. Darrah's Company to meet the British.

SIR:—By general orders you are desired to call your company immediately and march them here, as the enemy is on their march for this place.

HUGH TOMB, Colonel.

Crayle Ferry, June 14, 1777.

This Company seem to have been, if not in name, yet really, "Minute Men," prepared to respond to the call of liberty to go against the foe at any time.

The following is an Order for Salt during the Revolution. The original paper is in the hands of R. H. Darrah.

GENTLEMEN,

18th December, 1776.

I do hereby certifie, that Capt. Roberts, belonging to my battalion hath Twenty Three men now under the command of Gen'l Washington, Officers included, who are desirous of their Quotoes of salt.

The Bearers hereof, John Torrence and David Caldwell, or either of them, are appointed by the Company to receive the same. I am, Gentlemen,

Your most obedient, humble Servant,

To the Council of Safety } JOSEPH HART, Colonel.
for the State of Pennsylvania. }

The Captain Roberts referred to in this Order or Certificate was Capt. William Roberts, afterwards promoted to be Colonel of the Battalion in which Capt. Darrah's Company was.

The following is a copy of a request to be excused from attending the drill or muster, which was not an idle

ceremony or amusement, but was with reference to being prepared to meet the foe, in the field of strife, whenever called upon. The note fixes the date of the burial of an eminent citizen of New Britain.

MR. DARRAH:—These are to inform you, that I Cannot be with you to Day, as Old Mr. Shewel is to Be Buried to Day, and I Must attend there. Therefore I Desire you would Excuse me, and in so doing you will much oblige,

Your humble Servant,
JEREMIAH VASTINE.

October 25, 1779.

A copy of the Certificate given to Capt. Darrah on taking the oath of Allegiance to the State of Pennsylvania:

I do hereby certify, that Capt. Henry Darroch of the Township of New Britain, in the County of Bucks, farmer, hath voluntarily taken and subscribed the Oath of Allegiance and Fidelity, as directed by an Act of General Assembly of Pennsylvania, passed the 13th Day of June, A. D. 1777.

Witness my hand and seal the Second Day of July, A. D. 1777.

JOHN DAVIS.

No. 28. }
Printed by John Dunlap. }

CHAPTER XIII.

REV. N. IRWIN.—JOHN FITCH.

Mr. Irwin possessed a natural fondness for mechanical pursuits, and the invention of contrivances in machinery for the diminution of labor. John Fitch, the inventor of the application of steam to boats and vessels, was for several years a resident of Warminster Township, Bucks Co., Pa., and frequently, if not regularly, attended public worship at Neshaminy Church. He was born in Windsor, near Hartford, Connecticut, January 21, 1743, Old Style, and came to Pennsylvania about the beginning of the year 1777. He served an apprenticeship with a watchmaker when a boy, but was kept at work on the farm of his master most of the time and learned very little of the art he desired to acquire. He gained, however, some skill as a silversmith, and previous to his coming to Bucks Co., he worked in Trenton, New Jersey, some months, making silver buttons for the officers and soldiers of the Continental Army. He was an officer in a volunteer company, but being unjustly deprived of promotion, to which he was entitled, he resigned his place in the army, and when the British occupied that part of New Jersey, he, with many other active patriots, fled to Pennsylvania. Fitch first found a home with John Mitchell at Four Lanes End, but soon removed to

Charles Garrison's in Warminster Township, and after a time set up his trade in a wheelwright shop belonging to James Scout, commonly called "Cobe" (Jacobus) "Scout." The British, who were in possession of Philadelphia at the time, advancing into his neighborhood, obliged him to flee again. He buried his silver and gold in a retired situation on Garrison's farm, where he supposed it would be safe; but as he did it at night by the light of a lantern, he was observed. He engaged for some months in supplying the soldiers of the Federal army with beer, and when he returned to Warminster to seek his buried treasure he discovered to his surprise and dismay that it had disappeared. It had been taken out of the ground by one of Mr. Garrison's negroes, who sold it to a young white man of the neighborhood. Fitch resolved to get his property back, if possible, and to punish the offender. Accordingly he proceeded to Spring Mill to obtain a warrant for the young man's arrest, and *walked* the whole distance to and from his home, forty miles, in one day before sunset. Finally the father of the young man paid the claim in Continental money; but Fitch met with a considerable loss by the transaction. When he left Valley Forge, where he had been trading with the soldiers and furnishing them with beer, he had forty thousand dollars in currency, which was worth at that time a thousand dollars, but it gradually depreciated in value so much that it was worth only one hundred dollars in the course of a year.

To prevent it from becoming utterly worthless he determined to invest it in land warrants in Virginia, and to locate them in the unknown region of Kentucky. He

obtained a commission at Richmond as Deputy Surveyor, and went westward to Wheeling, through what was then a wild, unsettled country. But as he and a considerable company of adventurers were going down the Ohio in eleven boats, they were attacked by Indians, and several persons on board were severely wounded, but none were killed. They at length arrived in Kentucky; large tracts of land were surveyed; and Fitch located for his own benefit about sixteen hundred acres, for which he obtained patents. He returned to Bucks Co. with the intention of selling out all his property there, and going back to the new country, where his land was, and purchasing more, with the idea that he might thus lay the foundation of a large fortune. But on his second voyage down the Ohio river, he was captured by Indians, carried into Canada as a prisoner, given up to the British, and after being many times in imminent danger of his life and meeting with not a few hair-breadth escapes, he was exchanged after a captivity of about eight months, and reached Bucks Co. once more, in January, 1783, having been gone almost a year. Though he was not successful in reaching Kentucky on this last expedition, yet he still cherished the hope that he might realize a large sum of money by locating and purchasing lands there. With this in view he proposed to some influential men to form a company, whose object it should be to survey lands, and learn the position of the most desirable of them, that they might purchase intelligently from the government, when Land Offices were opened. The company was soon formed, and consisted of Dr. John Ewing, Rev. Nathaniel Irwin, William C. Houston, Jonathan Dickinson Sergeant,

Stacy Potts, of Trenton, and Col. Joshua Anderson, of Bucks Co. Each one of these gentlemen contributed twenty pounds (\$53.33) to a fund toward defraying the expenses of the expedition. The surveying party, whom Col. Anderson accompanied, surveyed in the course of the summer between eighty and ninety thousand acres of land, and the next year the shareholders induced Fitch to go out to the same region again and superintend another survey. In this trip he and his assistants surveyed two hundred and fifty thousand acres. But their efforts were almost without advantage to them or their patrons; for Congress about this time decided, that all the territory west of the Ohio river should be divided into States, and laid out at right angles in sections of one mile square, an entirely different plan from that on which Fitch and his associates had acted, and which rendered their surveys comparatively worthless.

Fitch applied to Congress for an appointment as government surveyor, but did not succeed in getting it, though he published a rough yet accurate map of the North-western country, showing his knowledge of that vast and princely domain, parts of which he had thoroughly explored.

In April, 1785, John Fitch was walking, on Sunday, in what was then and is still called the "Street Road," near Neshaminy, in company with an acquaintance, James Ogilbee. He had been to a religious meeting where Rev. N. Irwin preached. He was not able to walk at that time rapidly, in consequence of the rheumatism, which had come upon him in the course of his surveying expeditions in the West. As he was going along slowly, engaged in

conversation with his friend, a gentleman by the name of Sinton and his wife passed them, riding rapidly in a "chair" or two-wheeled chaise, drawn by a noble horse. Ogilbee said something, but Fitch did not appear to listen to it. He became abstracted and buried in thought, and, as he afterwards said, it was then that the idea of propelling carriages and vessels by some other power than that of horses presented itself to his mind. The thought occurred to him, that it might be possible to invent some vehicle, by which those might pass rapidly over the ground who could not keep a horse, and that *steam* might be used as the propelling power; that a steam engine might be invented for moving carriages. At this time he states that he did not know that a steam engine was in existence. With this idea before him he went home and labored for about a week to discover some method by which carriages might be run by steam; but was discouraged in this scheme by the roughness of the common roads, as the plan of railroads had not occurred to him. "James Scout, under date of April 15, 1788, certifies, that Fitch told him, that while walking with Ogilbee he first thought of a steamboat in consequence of Sinton's passing him rapidly; and that in May or June following, Fitch showed him (Scout) a plan of the boat on paper."*

As he could not overcome the difficulties in the way of propelling carriages on land by steam, he endeavored to contrive some machinery by which boats could be moved on the water. In the course of two or three weeks he had arranged drawings of his plan, and took them to Rev. Mr. Irwin, to consult with him. Mr. Irwin had

* Life of John Fitch, by Westcott, p. 120.

among his books a copy of "Martin's Philosophy," which contained descriptions of several different steam engines on the old-fashioned atmospheric plan. He showed these to Fitch, and the latter said afterwards, that he was very much chagrined to find that an engine had been discovered before his; as he was not aware that steam had ever been used for propelling machinery. But he was rather encouraged after a little consideration, being sure now, that if he could adapt the mechanism by oars, or paddles, or wheels, to boats, he might succeed in his undertaking. Daniel Longstreth in an article published in the *Bucks Co. Intelligencer*, entitled, "John Fitch, of Steamboat memory," says,

"It was in this log shop, [Cobe Scout's] that Fitch made his model steamboat with paddle wheels, as they are now used. The model was tried on a small stream on Joseph Longstreth's meadow about half a mile from Davisville, in Southampton Township, and it realized every expectation. The machinery was made of brass with the exception of the *paddle wheels*, which were made of wood by Nathaniel B. Boileau, whilst on a visit during a vacation from Princeton College."*

* It is said in the Life of John Fitch, in a note to p. 123, "Daniel Longstreth deserves honor for his efforts to impress upon his countrymen the just merits of John Fitch. He was the first person who, after the circumstances attending the original steamboat experiments were generally forgotten, attempted to interest the world in the history of this neglected man. His father, Daniel Longstreth, of Bucks County, had been the friend and associate of Fitch, and from his lips young Longstreth had often heard the story of

After spending a considerable period of time in perfecting the machinery of his steam engine, Fitch determined to apply for pecuniary aid to Congress. He obtained letters of recommendation from Dr. John Ewing, Provost of the University of Pennsylvania, William C. Houston, formerly a member of Congress, Lambert Cadwallader, Delegate from New Jersey, and Dr. Samuel Stanhope Smith, President of the College at Princeton, and with these to support his petition, he asked Congress for assistance in building a boat, to be propelled by steam. A Committee was appointed, consisting of Messrs. Read and King of Massachusetts, and Mr. Henry of Maryland, to consider the application, but the Committee made no report, apparently deeming the matter of too little moment to deserve action, or being uncertain whether the

the neglected genius, of whom he also had some memory among the recollections of his boyhood."

"The Hon. Nathaniel B. Boileau's father was Isaac Boileau, who came from Long Island, and settled in Moreland, Montgomery County, Pennsylvania, about 1750. He was descended from ancestors driven from France by the repeal of the edict of Nantes. Nathaniel was born on his father's plantation, near Hatborough, in 1762, and graduated at Princeton College. For twelve years he was an active member of the State Legislature. In 1808 he was appointed Secretary of State by Gov. Snyder, and continued in that office the entire period of three terms. In 1835 Gov. Ritner appointed him Register of Wills for Montgomery County, which was the last office he held, and from 1839 to 1849 he lived in retirement on his farm in the lower end of Hatborough, adjoining the Academy. In 1849 he removed to Abington, where he died the 16th of March, 1850, at the advanced age of 88 years, in the midst of a warm circle of friends."

invention was practicable. Fitch was severely disappointed that his application met with such poor success, and proposed to the Ambassador of the King of Spain, that his Sovereign should be solicited to afford his aid. The minister listened to his statements with interest, but as a condition of rendering any assistance, wished that the profit of the invention should accrue to his royal master. Fitch desired that his own country should have the honor, and that the advantage of it should be for all mankind. On this account the proposal was declined by the Ambassador, which Fitch afterwards deeply regretted, and reproached himself with folly in preferring the glory of his native land and the welfare of the race, to his own support. He found so little encouragement in New York, where Congress met, that he returned to Bucks Co. in great dejection, and still he determined to persevere in his efforts to bring his invention into practical use.

He visited Dr. Benjamin Franklin and Gen. Washington, and received some encouragement in his project from both. He presented petitions to the Legislatures of Virginia, Maryland, New Jersey and Pennsylvania, asking aid from them in building a vessel to be moved by steam, with paddles or wheels, or some other contrivance by which the power might be applied. But the bills presented before these bodies for this purpose failed, and he was almost overwhelmed with chagrin and regret.

At length he went to Philadelphia, and a second time presented a petition to the Assembly of Pennsylvania, supported by certificates signed by Rev. Nathaniel Irwin, Abraham Lukens, Seneca Lukens, Daniel Longstreth, James Scout, and John Folwell, of Bucks Co., to the

effect that as early as June, 1785, "he had told them that he had invented a machine for working a boat by steam, and had shown them drafts of it." A Committee was appointed by the Legislature to examine and report upon the matter, and their report was favorable, but action upon it was postponed to the next Session. Meantime a company was formed, by whose subscriptions a small boat might be built, which was soon completed, and moved successfully upon the Delaware river. Then a request was sent to the Pennsylvania Legislature for a loan of money to aid in building a larger boat, but the request was not granted. Application was now made by Fitch to the Legislatures of Delaware and New York for the exclusive right to use steam in the navigation of vessels for fourteen years and this petition was granted. A larger boat was built and performed a trip to Burlington in 1788, but when opposite the town, before reaching the wharf, the pipe-boiler sprung a leak, the machinery would not work, and they came to anchor in the middle of the stream. Fitch and his companions went back to Philadelphia with the tide and by the use of oars; they soon repaired the injury to the boiler, and the vessel afterwards made several trips to Burlington, one with thirty passengers on board, the distance of twenty miles in three hours and ten minutes, with a tide that set at the rate of two miles an hour. Fitch, in common with many inventors, encountered great obstacles in getting his idea realized and practically applied, from want of funds, jealousy and hostility on the part of owners of vessels, and the incredulity of members of Congress and the Legislatures of different States to whom he applied for pecuniary

assistance. His perseverance, however, never flagged, until he had thoroughly demonstrated the fact that steam might be employed in the propulsion of boats, and had successfully accomplished several voyages against wind and tide. Steam had been applied to machinery before his time, but he was the first to conceive and carry out the idea of using it as a power to propel boats; and for this deserves higher commendation from posterity than he has usually received. He was a singularly unfortunate man. Disappointments and vexatious reverses attended him through almost all his life; but he bore them with fortitude, and pressed on towards the object he had in view through them all. His plans and enterprises were often in advance of his age, and years after they had been suggested and urged by him, and ridiculed and scorned as impracticable and visionary by his countrymen, they were found to be not only possible, but eminently important and valuable. In his efforts to apply steam to navigation and to get boats built upon his model, he was indebted to Rev. N. Irwin, of Neshaminy, for advice, friendly counsel, co-operation, and pecuniary assistance. Mr. Irwin was one of the first persons to whom he spoke of his newly conceived project and showed his drawings, and from him he received, not cold indifference or disdain, but suggestions, needed information, and aid.

Fitch wrote his own "Autobiography," and dedicated it to Mr. Irwin, for whom he entertained the highest esteem and veneration. In the "Life of John Fitch" by Westcott, are these words,

"Very much of the story of the life of John Fitch was written by himself, in compliance with the desire of his

friend, the Rev. Nathaniel Irwin, of Bucks Co., Pennsylvania, who during the course of an acquaintance extending through several years, had always taken an interest in the fortunes of the ingenious and struggling enthusiast. In the first page of his written autobiography, Fitch testifies his attachment to Mr. Irwin in the following quaint manner.

‘To the Worthy Nathaniel Irwine, of Neshaminy; Sir,—

‘Was I a Bigott in your Beliefs and doctrines, which you so zealously, and with the greatest ingenuity that I ever heard from a pulpit, weekly support, I should think, that the word *Reverend* would bearly do you justice, and for fear, if I used that word, it might be imputed to the function of a Christian preacher, I omitted it; but, Sir, you may be assured, that I rever you more than any man, but not because you are a Christian Preacher, but because I esteem you one of the most valuable citizens of Pennsylvania, and have frequently felt a secret Pain, that such an exalted genius should be confined to the pitiful business of Neshaminy Congregation, whilst many of the best offices of Government are filled by those much less deserving. The last conference I had with you, Sir, you requested a detail of my life. I, Sir, would not have gratified, even Mr. Irwin himself, in this, were it not for several reasons; the first is, I have already made myself so noticed, that I can never in future conceal myself; and knowing, Sir, that there is every malignant disposition, as well as friends, to laudable endeavors; and the curious of this world will hardly be satisfied without some story to tell, if they have to frame stories out of their own brain respecting me; but a principle reason is this:—my life, Sir, has been filled with such a variety of Changes, which will afford such useful lessons to mankind, I think I should hardly do my duty which I owe to my fellow men, was I to suppress it.’”

Fitch never realized much pecuniary benefit from the invention which he toiled so long and with so much

ardor to bring to perfection. Though the company, which he succeeded in forming, built a boat, which ran regularly up and down the Delaware, north and south from Philadelphia, from June to September, 1790, yet it required occasional repairs; the machinery was not perfect, the working of it was expensive, and the next year it was determined, if the necessary funds could be obtained, to build another. This was undertaken, but after some instalments assessed upon the members had been paid, a part were unwilling to pay further toward an enterprise which continually required expenditure, as it seemed to them, and brought them no return. The new boat, the "Perseverance," as it was significantly called, was finally abandoned for want of means to finish it, though every effort possible had been made by Fitch to secure what he needed. He was disheartened and in despair, though he never gave up the conviction, that the results of his work would at a future day be of vast utility to mankind.

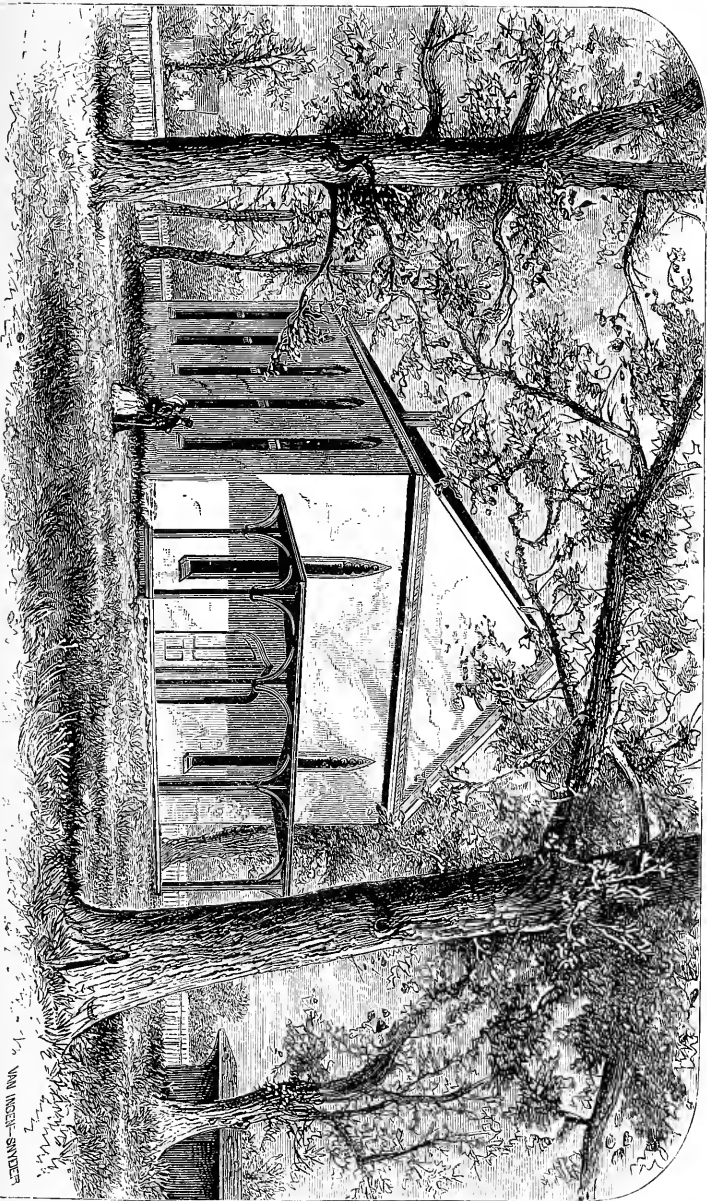
After visiting France with a view of obtaining aid in the execution of his plan there, and meeting with but indifferent success, he returned to America, remained for a time in Connecticut, and then went to Kentucky. Here he was taken sick; he was poor, and almost friendless. Disappointment seemed to follow him like his shadow; and he determined to take his own life. By omitting to take the anodynes which were prescribed for him by a physician, he saved a number of opium pills, which he swallowed all at once, and which threw him into a sleep that ended in death. This occurred at Bardstown, Kentucky, about the 1st of July, 1798. His troubles led him into intemperance towards the last part of his life, which

made him still more wretched, and hastened his steps to the grave of the suicide. He was buried in the public burying ground at Bardstown, and his grave is marked by a large rough stone without an inscription, placed over it within a few years past to identify the spot.

CHAPTER XIV.

REV. N. IRWIN'S PASTORATE.

The change in the size and appearance of the church building, which was made in 1775, and which has already been alluded to, was so great, that it might not improperly be called a new edifice, and this epithet is often applied to it in the records of the Corporation. It was not entirely finished for several years. In 1784 John Kerr was directed by the Trustees to "paint the pillars of the gallery, that have not been painted, and bring in his bill." In 1787, at a meeting of the congregation, it was resolved "to take some steps toward finishing the church;" and to carry out this resolution they very appropriately determined, that some "*stone steps*" should be procured for the doors of the church, and that the pews, which were destitute of doors, should be supplied with them. No doubt some of the dressed stone steps, which were then obtained, are in front of the meeting-house at the present time.



NESHAMINY CHURCH.

VAN INCKEN - SANDER

In the erection of the house of worship, William Kerr and John Crawford were the contractors or master-mechanics acting for the congregation. Ten years passed before their bills for labor and expenses were all finally adjusted. In 1784 William Kerr requested the Trustees "to settle his accounts respecting the building of this church, and intimated his willingness to submit everything to the judgment of impartial men indifferently chosen." The Board voted to submit the matter accordingly to arbitrators, if the congregation upon being consulted should prove willing. For a time the people were indisposed to adopt this arrangement. But in 1785 Benjamin Snodgrass, John Kerr, and Joseph Hart, deeming it very important, that a matter so long in dispute should be amicably concluded, at the suggestion of the Trustees, assumed the responsibility of acting for the congregation in the choice of arbitrators, and the reference of it to them. Daniel Longstreth, Robert Loller, and William Hart, all citizens of eminence in the region, were selected as umpires, but when the case was brought before them, Mr. Longstreth was absent. Mr. Loller and Mr. Hart met, April 26, 1785, heard all the parties in attendance, examined all the papers brought forward, and thoroughly investigated the particulars which had caused misunderstanding. After which they made up their report, which was subsequently presented to the Board, and adopted, and is as follows: [The preamble is omitted]

That in our opinion the sum of six hundred and eighty-one pounds, seventeen shillings, and six pence, said to have been received by said superintendents, was a sum fully sufficient, if not more than sufficient, to defray all reasonable expences which said

superintendents were charged with on account of said building; but who received too little of said sum, or who too much, according to their respective disbursements, we for want of proper vouchers do not nor cannot undertake to determine; but would beg leave to recommend to the parties, as brethren and members of y^e same society to think and judge charitably of each other, and for y^e future to endeavor to cultivate Harmony and Unity, without which no society can subsist with any degree of comfort or happiness, and in testimony of our wishes for the peace and prosperity of said congregation we have hereunto set our hands this 26th of April, A. D., 1785.

ROBERT LOLLER,
WILLIAM HART.

	£.	s.	d.
Amount of the Subscription paper,	-	-	731 19 0
Said to be outstanding, - - - - -	-	-	50 1 6
			<hr/>
The sum said to have been received,	-	-	681 17 6
Estimate of known expences laid out,	-	-	526 15 1
			<hr/>
Balance in hands of Contractors, - - -	-	-	155 2 5

From which it appears, that the cost of rebuilding the church at this time was about 680 pounds, or \$1808.80.

In 1785 Richard Walker reported to the Trustees, that he had received from Rev. George Duffield of Philadelphia, four pounds, (\$10.66) being the annuity for two years due to the church from the estate of John Gray, deceased. This Mr. Gray may have been a son of Elder John Gray, who died in 1749. The son perhaps removed to Philadelphia, and attended the church of which Mr. Duffield was Pastor, and having died there he left an annuity to the church at Neshaminy, which passed through Mr. Duffield's hands.

During the last century the church had for a considerable period a fund for the support of the poor belonging to it, some or all of which was invested in United States Stock. The following is a copy of one of the Bonds owned by the church either for this purpose or the support of the Pastor.

Loan Office Certificates.

400 DOLLARS.

Numb. 1949.

The United States of America acknowledge the receipt of Four Hundred Dollars from Richard Walker and William Ramsey, which they promise to pay to the said Richard Walker and William Ramsey, or Bearer, the Twenty Fourth Day of January, 1781, with interest annually at the rate of six per cent. per annum, agreeable to a resolution of the United States, passed the Twenty Second Day of February, 1777.

Witness my hand this Twenty Fourth Day of January, Anno Domini, 1778.

SAMUEL HILLEGAS.

{ Countersigned,
{ THOMAS SMITH, C. L. O.

The Corporation held several bonds of this description; two for two thousand dollars each, one for one thousand, and one for three thousand; one for five hundred, and three for four hundred each; in all for nine thousand seven hundred dollars. But it is probable all these bonds were not owned by the church at one time. Several of them are signed by Francis Hopkinson as Treasurer of Loans, one of the Signers of the Declaration of Independence.

The Neshaminy Church has always been careful to provide for its poor members who, by misfortune, old age, or sickness, were not able to support themselves, and during

the pastorate of Mr. Irwin this disposition was manifested for a long term of years at much expense.

At a meeting of the congregation, held September 28, 1789, the subject of the Psalmody proper to be used in public worship was discussed, and not being able to come to any conclusion then, they adjourned for ten days, that they might at the end of that time decide whether the "new mode of singing should be introduced in part." What this "new mode of singing" was, we are not informed in the Records; nor whether it was finally adopted; but there was then no doubt dissatisfaction on the part of many with the old and rude version of the Psalms, and they were anxious to have something in its stead that would express their devotional feelings in a better manner.

In 1791 the grave-yard wall was repaired in part, and nine pounds, ten shillings (\$25.33) were allowed by the Corporation to Robert Wallace for the work which he had already done upon it, and the next year the repairs on the north-west side of the grave-yard were completed.

In 1792 the old church, in which Rev. Wm. Tennent preached previously to the division of the congregation into the "Old" and "New Side," and which was occupied by Rev. Francis McHenry and the "Old Side" party after the division, was still standing in the present grave-yard. After the death of Mr. McHenry, in 1757, the building was probably used for worship and the pulpit furnished with supplies by the Old Presbytery of Philadelphia, for but a brief period only. The year after Mr. McHenry's death, 1758, the two Synods, New York (New Side), and Philadelphia (Old Side), were re-united,

constituting the Synod of New York and Philadelphia. Neshaminy Church, under the pastoral care of Mr. Beatty, was attached to the Presbytery of Philadelphia, the Presbytery of Abington being dissolved. Mr. McHenry's church was no doubt soon disbanded and absorbed by Mr. Beatty's flock, and during thirty or thirty-five years after, the old meeting-house was allowed to go to decay. But in 1792, the congregation having been consulted by the Trustees, it was agreed that the building should be torn down and the material used, so far as necessary, in repairing the grave-yard wall. A stone, with the date "1727" and the initials W. M. and W. G., which had been in the old Church, was placed in the grave-yard wall, and when this was taken down in 1851, the stone was placed in the new wall near the gate at the Bristol road, where it still remains. "The Old Church," erected in 1727, was in all probability the first meeting-house built for the congregation, and the stone above referred to is the only known relic of the walls of that building.

Not long after the close of the Revolutionary War, the paper money which was issued by the authority of the Continental Congress, became greatly depreciated through the inability of the Confederation to redeem it in specie, and the finances of Neshaminy Church suffered considerably in consequence. As an illustration of this it is stated in the Records of the Corporation of the Church, that in 1788 William Long received on behalf of the Congregation twenty pounds and eleven shillings in "paper money," which he was willing to take at the rate of twenty-six shillings to the pound, and his proposal was accepted. This was a loss of thirty per cent., nearly one-

third. No doubt in the payment of pew rents by the seat holders the church treasury was often the loser in those days to a greater extent than this.

In 1792 James McMinn was paid 11s. and 3d., or \$1.50, for transcribing the records of the Corporation, which had been previously on loose sheets, or in an unsuitable book, into the book probably in which they are now found, and which is still in an excellent state of preservation.

The same year (1792) the Trustees appointed Rev. N. Irwin, John Horner, and Samuel Polk a committee to procure and plant at least twenty-five trees, of the buttonwood, willow and other varieties, on the lot surrounding the church. This shows that the Pastor and his people had at that early day a taste for the ornamental and beautiful, as well as useful, around the sanctuary. It is doubtful, whether any of the trees then planted are still standing; the oaks, which throw their far reaching branches over the yard, being of more ancient date, and the ash trees near the church on the south side and west end having been planted under the superintendence of Rev. R. B. Belville. The pine trees along the fence, near the creek, were planted by Rev. James A. Darrah and Rev. D. K. Turner, in 1848, and the soft maples on the north side of the church by Courtland Carr, about the year 1865.

In 1793 the seats, which had been recently repaired, were let at the rate of 8s. 6d., about \$1.14 per sitting, and five sittings were allowed for each pew, making the rent of the pew in those days, \$5.70, about one-quarter what similar pews are rented for now.

At that time the Lord's Supper was celebrated twice a year, in the Spring and Fall, and this had been the

custom previously no doubt from the earliest history of the church. Meetings were often held also on Friday and Saturday preceding and on Monday following the Sacramental Sabbath, at which services Clergymen from a distance, or neighboring Pastors, were invited to be present and preach, and these special protracted services were generally attended with beneficial spiritual results. For many years previous to 1860 the celebration of the Communion took place three times annually, but about that time the Session voted, at the suggestion of the Pastor, to observe it once a quarter, on the 2d Sabbaths of May, August, November, and February; which arrangement is still maintained.

Some opposition having been made to the use of the church for a singing school, December 12, 1793, the Corporation voted after discussion, that it might be so occupied; provided the members of the school employed the sexton to open and shut the house, and see that it was kept clean and free from injury.

In October, 1793, a resolution was adopted by the Corporation, "that John Greir and John Carr be a committee to provide for the accommodation of y^e Presbytery of Philadelphia, which is to meet here y^e 19th of November next; that Mr. Greir provide a cold collation and some cyder, and Mr. Carr make provision for y^e horses of the members during the day time, while Presbytery do sit, and the Committee are to bring in their bill, which will be paid out of monies in the hands of Mr. John Ramsey."

During the last century, and until 1873, it was customary to have public worship in the church with a discourse appropriate to the occasion, on New Year's Day. A day

for Thanksgiving after harvest was also observed in 1793, and after that date, annually, on the 2d or 3d Thursday of August, according to the time when the crops of hay and grain might be gathered in, with worship and a suitable sermon in the sanctuary, until about 1870, when the Governor of Pennsylvania and the President of the United States both appointed a day every year to thank God for his mercies and blessings, when the August Thanksgiving season of this particular congregation was given up, or merged in that of the commonwealth and nation.

In 1794 if a person who was not a seat-holder, or did not contribute to the amount of 10 shillings, (\$1.33) for the building or repair of the grave-yard wall, wished to have a corpse interred in the grave-yard, he was obliged, by order of the Trustees, to pay 10 shillings for the privilege. The money was to be collected by the Sexton and accounted for as a part of his salary.

It was customary from the earliest times for the Trustees to pay the necessary travelling expenses of the Pastor and Elder, when they attended the meetings of Presbytery and Synod. But, August 12, 1794, the Board resolved thereafter to allow on behalf of the church "a reasonable sum per day to the Elders for such attendance in lieu of their travelling expenses." How long this arrangement continued we are not informed.

During the last century carriages and wheeled vehicles were much less common than they are at the present day, and many of the congregation came to church on horse-back; sometimes the father and mother, or one of the parents and one of the children, or two of the children, on the same horse; and there were stone horse-blocks in the

church-yard for the convenience of those who rode, to mount and dismount. In 1795 the committee of repairs in the Board of Trustees were directed by the Board to repair these horse-blocks, which had become somewhat dilapidated by age.

In October, 1795, the Congregation resolved at a meeting regularly called, that the salary of Mr. Irwin should be \$500 per annum from the first day of May preceding, "provided that a rule of reducing the same, in case money," that is, the Continental money, "should considerably appreciate, be adopted and agreed upon between Mr. Irwin and the Corporation." In November of the same year this subject was discussed by the Trustees, and it was finally determined, that the salary should be 170 pounds, (\$453) and if the income of the church permitted, enough should be added to make it equal to \$500; which action of the Board was subsequently ratified by the congregation.

During many years before 1795 Rev. Mr. Irwin served as Treasurer and Secretary of the Board of Trustees, and held all the bonds, records, and papers of the congregation. In that year the Board passed a resolution, that "while it seems both safe and convenient, that he should in general continue so to do, nevertheless to prevent any accident that might arise from his death or otherwise, it is judged expedient to appoint a person to hold the receipt book belonging to the Corporation, and such acknowledgments in writing of their bonds and other valuable writings, as may seem proper. Accordingly, Captain William Long was chosen for y^e purpose aforesaid."

When John Barnes was chosen Sexton, in 1803, he was

paid eight dollars a year for his services. He was to receive also "for every large corpse he should bury 10 shillings, or \$1.33, and in proportion for those that were less." When he buried a person who was not a seat-holder, or contributor to the support of the Gospel in the church, he was to charge the relatives 10 shillings, as a fee for breaking the ground, and one-half of that sum he was allowed to retain for his trouble in collecting; the other half being paid into the treasury, to be used in keeping the grave-yard in repair. In 1808 he was allowed \$2 more "for cutting and splitting the stove wood."

In 1806 the grave-yard wall was again repaired, the expense being met by a general subscription.

In 1803, at a meeting of the congregation, \$175 was subscribed toward building stables for sheltering horses, and this sum was subsequently considerably increased. Many in those days came to church on horseback, and they found it convenient and desirable to put their animals in stables or sheds that would be closer than the open sheds around the meeting-house now. These enclosures, for which provision was then partly made, seem not to have been erected till 1812. In 1810 a Committee was appointed by the Trustees, consisting of the following members, viz.: John Carr, James Polk, Samuel Hart, and William Mearns, to consider the subject, and devise a proper plan. They reported, that in their opinion "one stable should be built for horses alone, 60 feet long, and 27 feet wide; the side walls of stone about 7 feet high; doors in the ends; the horses to be fastened to each side; a double roof of cypress shingles; the expense of which they estimate at \$300. They also thought, that stables for

carriages should be erected, but whether as public or private property they were not determined." No definite action was taken on the matter by the Board then; but in May, 1811, William Mearns, John Carr, Samuel Mann, Francis Baird, and James Darrah were appointed a Committee to "devise and lay before the Corporation at its next meeting a draught and plan of a stable with an estimate of the expense." In August they reported that they had agreed to recommend the erection of a shed 60 feet long and 20 feet wide; and that if the wall was of stone, they might be built for \$250; if of frame, except the foundation, the expense was estimated at \$180; whereupon the Trustees resolved, that they would build sheds of the above description, of wood; and \$110 was subscribed at once toward the cost. A subscription was made through the congregation, and it was determined to build as many sheds as the money subscribed would allow. Elijah Stinson was appointed to superintend the erection of them, and he was allowed \$1 a day for his services, when necessarily engaged in the work, and his travelling expenses when abroad. In the spring of 1812 John Greir, Samuel Mann, James Polk, and William Mearns were appointed to collect the money subscribed, and pay it to John Harvey, who was designated as Treasurer to receive it. The sheds, a part of which are still standing, were built that season, and were the first, apparently, that were ever built around the meeting-house. In 1844 six of these sheds were sold, according to a resolution passed at a congregational meeting, for \$20 each, to Hugh Long, John Polk, James McKinstry, Jacob

Stuckert, Matthew Wilson, and Dr. Washington Matthews.

Rev. Mr. Irwin was widely known and respected in Bucks Co., in which he resided, and took a more active part in the affairs of the County and its politics, than most clergymen do in such matters at the present time. The Court House and Jail were formerly in Newtown, ten or twelve miles south-east of the centre of the County, and when new public buildings became necessary it was proposed to remove them to a more central location. The idea was vehemently opposed by many, and as ardently supported by others. Mr. Irwin was among the latter class. He advocated the change with energy and zeal, and his influence [contributed largely toward fixing the County seat at Doylestown, but he was abused and ridiculed by the enemies of the plan. A caricature of him was published, in which he was pictured without his hat and in his shirt sleeves, tugging to pull the Court House to its present site.* He was also largely instrumental in securing the purchase of the tract of land of 300 acres for the establishment of the County Almshouse, three miles south of Doylestown. He was appointed by the Governor of Pennsylvania Register and Recorder of Bucks Co., while the public offices were in Newtown, but discharged the duties of the position by a deputy, employing for the purpose his son-in-law, Dr. William Hart.

Mr. Irwin was a fluent, ready speaker, a keen debater, and familiar with all the forms and rules in use in ecclesiastical bodies, and had great influence among his brethren in the courts of the church. Previous to the forma-

* History of the American Whig Society, Princeton College.

tion of the General Assembly he was Clerk of the Synod of New York and Philadelphia from 1782 to 1785 inclusive, and after the General Assembly was constituted he was its Moderator in 1801, its Permanent Clerk from 1802 to 1807, and its Stated Clerk in 1806.

Dr. A. Alexander said of him: "Nathaniel Irwin of Neshaminy was an influential member of this Assembly. [1781.] It was easy to discern, that as his head was literally long, so it was intellectually." He was fond of both instrumental and vocal music, and, was in the habit of often amusing himself and his friends by playing on the violin, in which he showed no slight degree of skill. The society of young people was very agreeable to him, and he often invited them to his house, and unbent from the labors of the day with music and even dancing. The youths of the congregation were attached to him, and were fond of being in his company, and he exercised a powerful influence over them.

He was highly esteemed for his business capacity and his knowledge of the laws of the State, by the principal men of the congregation; they confided in his judgment in the disposal of the permanent funds of the Corporation and to a large extent for many years placed the management of them in his hands.

He was welcomed always to the homes of his people. In seasons of festivity, on marriage occasions, or in social gatherings, he displayed a cheerful, lively temperament and native wit, and his conversation was enjoyed, marked, as it was, by sound sense and abundant information. He was gladly received into families which had been smitten by affliction or death. He knew how to afford consola-

tion to the sorrowing; to direct the penitent sinner to the Lamb of God, and the broken-hearted to Him who alone can bind up the wounds He himself has caused. He was peculiarly solemn and impressive in his discourses at funerals, and his words then often touched many hearts. Rev. A. Prior once stated to me, that he recollected but little of Mr. Irwin; but that on one occasion, which will be forever impressed on his memory, he came to attend the services in the church at the funeral of a young lady of the congregation by the name of Hart. The House of God was occupied by a large assembly, many of them the young companions of the deceased, and that their Pastor preached a most touching discourse from the text, "Rise up, ye women that are at ease; hear my voice, ye careless daughters; give ear unto my speech." Before he had concluded almost all before him were in tears. He usually preached without a manuscript before him, and seldom wrote out his sermons in full. Yet he was deemed an earnest, forcible, and effective preacher, "rightly dividing the word of truth," and giving to each of his hearers a portion in due season, having not the fear of man, but the fear of God, before his eyes. He preached the sermon at the funeral of Rev. James Greir, Pastor of the Presbyterian Church at Deep Run, in 1792, which was published. He also preached the sermon at the ordination of Rev. Thomas Dunn, as Pastor of the First Presbyterian Church in Germantown, now a part of Philadelphia, June 19, 1811. Mr. Dunn was the first settled minister in that church, and a man of unusual zeal and earnestness, and his labors were crowned with much success.

Mr. Irwin never wrote much for the press, and we have

few specimens of his composition, by which we might form an idea of his style and manner of preaching. But he was regarded by those who knew him best and were most fitted to judge, as an eloquent and able expounder and defender of the Christian faith. Dr. Alexander, in the "History of Log College," says,

"When the General Assembly in the year 1811 determined to establish a Theological Seminary for the more thorough training of her candidates for the sacred office, there was much diversity of opinion respecting the most eligible site for the Institution. Between Princeton, N. J. and Chambersburg, Penn., the chief competition existed. But there were a few persons who were strongly in favor of placing it on the very site of Log College. Rev. Nathaniel Irwin, then Pastor of the church at Neshaminy, and a man of profound understanding, was earnestly desirous that it should be planted on the ground where a building had once stood to which the Presbyterian Church owes so much. And to manifest his sincerity and zeal, Mr. Irwin left in his will one thousand dollars to the Seminary, on condition that it should ultimately be located on this site."

In this connection it may be proper to state that he left in his will \$500 to Princeton College, the interest of which should be applied as a prize for an annual oration, to be delivered by one of the members of the American Whig Society, of which organization he was one of the founders, and which he regarded with affection as long as he lived. The following is an extract from his will, in which he makes the legacy referred to:

To the Trustees of the College of New Jersey I give *one share* in the capital stock of the *Bank of Pennsylvania*, in special trust and confidence, that they shall and will yearly, or when required, empower to draw the dividend such person or persons, as the American Whig Society at Princeton shall designate by a written request under the hand of the secretary, for the time being, of said Society. And in the confidence, that the said Society shall and will give the annual and semi-annual dividends from time to time to *the best orator* belonging to the Society, who is an under-graduate and not yet entered into the *last term of the senior year*, the preference to be decided publicly or privately by such persons, and under such regulations, as the said Society shall from time to time prescribe. And in the further confidence, that if the said Society or Trustees in their behalf shall become a body corporate in law, the Trustees shall and will legally transfer the said share.

Prof. Cameron, in his historical sketch of the Whig Society, says: "I regret to add, that in the financial crisis of 1837 this legacy was reduced to one-tenth of its original value, and that it utterly disappeared in that of 1857."

Mr. Irwin also bequeathed in his will four shares of Pennsylvania Bank stock, or \$2,000, to the corporation of the Church, in trust for the use of his sister, Jane McEachran. He had perfect confidence that the trust would be properly fulfilled by the men with whom he had long been associated. Samuel Mann and Samuel Hart, Esq., were appointed to receive the dividends, and retain them subject to the order of the corporation. Mrs. McEachran lived at Spencertown, N. Y. After her death he directed that these shares of the stock of the Pennsylvania Bank should pass to Neshaminy Church, the income of which was to be sacredly used forever for the support of the

Gospel in the congregation to which he so long ministered. At the division of the Church in 1838 one-half of this legacy was paid by the Trustees to the portion of the congregation which withdrew and built a house of worship subsequently in Hartsville. The half of the stock which remained in possession of Neshaminy Church was lost by the failure of the bank in 1857.

The witnesses to Mr. Irwin's will were John Long and Jesse Rubinkam.

The Records of the Session of the Church of Neshaminy seem to have been kept very imperfectly previous to 1835, and probably for considerable periods none were made at all. None are known to be in existence for the time prior to that year. A Record of Births, Baptisms and Marriages is preserved, which extends back to 1788; if any was made of those items previous to that date it is now lost. On account of the lack of Sessional Records it is not possible to give even an approximate estimate of the number of additions to the communion of the church, which were secured during Mr. Irwin's pastorate. In the year 1794 there were seventy members in regular standing in the church. From May 12, 1788, to March 3, 1812, there are recorded in the Book of Baptisms 24 persons baptized, marked as *adults*, and 369 infants. The *adults* were persons admitted to the communion from the world, who had not been baptized in infancy, and there were no doubt a much larger number admitted who had received the ordinance of baptism on the faith of their parents, in early years, of whom no record is now found.

During the ministry of Mr. Irwin, and perhaps previously, the bread was distributed to the communicants

at the Lord's Supper, on a *glass plate*, which has been preserved, and is now in the possession of Miss Mary Weir of Norristown, formerly one of the members of Neshaminy Church. When she was asked whether she would part with this relic of the past, she said that she preferred to retain it as long as she lived, which would not be many years, in memory of her former pastor, Mr. Irwin.

Mr. Irwin was twice married, first to Martha Jamison, daughter of Henry Jamison of Centreville, Bucks Co., Pa., about the year 1777, by whom he had two children, a son and a daughter. The son, Henry, grew up to man's estate, was fond of society, and was the life of every social circle into which he was thrown. But he was led to intemperance by evil associates, which caused his father deep sorrow and embittered his declining years. Henry was married to Miss Walker of Warrington, Bucks Co., and had several children, who after their father's death removed with their mother to Ohio. He died Feb. 7, 1812, aged 32 years, a few weeks only before the death of his venerable parent.

Rev. Mr. Irwin's daughter, Mary, was the object of intense affection on the part of her father, and was brought up with the utmost care and solicitude. She was a lovely young lady, intelligent, amiable, and respected for many excellent qualities, and married Dr. William Hart of Newtown. They had one child, which died in infancy, July 19, 1802. She herself died, September 28, 1802; and her husband was removed to another world August 13, 1810.

After the death of his first wife, which occurred in

Chester Co., Pa., about the year 1806, he was married a second time, to Priscilla McKinstry, with whom he lived happily until the close of his life, and who was a most discreet and sensible helpmeet for him in the management of his domestic affairs.

Repeated afflictions in the last part of Mr. Irwin's earthly course severely tried his fortitude, faith and patience, but he endured them all with heroic Christian courage and submission to the divine will. They weaned him from the world, diminished his hold upon this life, and were, perhaps, the means of bringing him to its termination at an earlier period than if the divine hand had been stretched out over him always in a way which men usually call merciful. His last sickness was not protracted beyond a few days, and only one Sabbath intervened between the time when he was able to fill his pulpit and the day when his mortal remains were conveyed to the grave. A large concourse of people attended his funeral, not only from his own congregation but from all the surrounding region, and it is commonly said that the line of vehicles conveying the people had scarcely ceased to leave the residence of the deceased when the front of it reached the church, though the distance is a mile and a half; the great assemblage from near and far testifying to the popular estimate of his influence and his worth. The funeral exercises were held in the church, where he had for nearly forty years preached the everlasting Gospel, the sermon being delivered by Rev. James P. Wilson, D. D., pastor of the First Church, Philadelphia.

His remains were deposited, as he desired, at the spot in the burying-ground, over which the pulpit in the origi-

nal church once stood, and on a horizontal marble tablet over his grave is the following inscription.

REV. NATHANIEL IRWIN.

DIED MARCH 3D, 1812.

AGED 65 YEARS, 4 MOS., 15 DAYS.

To this sad tomb, who e'er thou art, draw near;
 Here lies a friend to truth; of soul sincere,
 Of manners unaffected and of mind
 Enlarged; he wished the good of all mankind;
 Calmly he looked on either life, for here
 His peace was made, and nothing left to fear.

His widow, Mrs. Priscilla Irwin, survived him until August 3, 1822, when she died, aged 62 years, and her remains were laid beside those of her revered and beloved husband.

CHAPTER XV.

PASTORATE OF REV. R. B. BELVILLE.

After the death of Rev. N. Irwin the Neshaminy Church remained for a year and a half without a Pastor, the services of the sanctuary meantime being conducted by supplies and candidates. Among the latter, the two who received most favor, were Rev. John McKnight and Rev. Robert B. Belville. At the election for Pastor, Mr.

Belville received a majority of the votes of the congregation and church, and subsequently signified his willingness to accept the call.

* He was born at or near New Castle, Delaware, in 1790. His ancestors were Huguenots, who came to this country from France, soon after the revocation of the Edict of Nantes, which occurred in 1685. Two brothers of the family came at the same time and settled, one in South Carolina, and the other on Long Island. Mr. R. B. Belville was one of the descendants of the Long Island branch, as are also those of that name who reside at the present time in Delaware. A third brother, being a Catholic, remained in France, and from him Dr. Nicolas Jacques Emanuel De Belleville, formerly of Trenton, N. J., was descended. This gentleman was an eminent physician, who emigrated to the United States from France, in 1777, with Count Pulaski, and after serving in the Federal Army for more than a year, as a surgeon, settled in Trenton to practice his profession. He was highly esteemed for his medical skill and social qualities, and was sometimes summoned to attend Joseph Buonaparte, the exiled King of Spain and brother of Napoleon I, who resided for some years at Bordentown.

Rev. R. B. Belville obtained his literary education partly under the tuition of James Ross, the author of the Latin Grammar which was the most complete and valuable elementary work on that language which had at that time been published in this country, and partly at the

* For information concerning Mr. Belville's early life, I am indebted to his son, Rev. Jacob Belville, D. D.

University of Pennsylvania. Previous to his studying for the ministry of the Gospel, he taught an academy with marked success, at Wilmington, Delaware, and also at Burlington, N. J. When he took charge of the academy at Wilmington, he discovered that it was required among the rules of the institution, that the Principal should open the exercises each day with prayer. He was not then pious; the requirement led him to serious reflection; his mind was deeply affected with a sense of his own weakness and sinfulness, and his need of pardon and divine help, and at length he dedicated himself to the Lord Jesus Christ.

Not long after making a profession of religion, he felt it to be his duty and privilege to enter the sacred office, and with this in view he pursued the study of Theology, under the instructions of Dr. Samuel Stanhope Smith, President of Princeton College, shortly before the establishment of the Theological Seminary at that place by the General Assembly of the Presbyterian Church, which occurred in 1812. He was soon invited to preach at Neshaminy, and his natural, graceful eloquence, his clear voice and commanding appearance, as well as his pleasant manners and social qualities out of the pulpit, made a favorable impression at once upon many in the congregation.

He was chosen Pastor in May, 1813, and taking proper time for consideration upon so important a matter, was ordained and installed October 20th, of the same year, on which occasion Rev. James P. Wilson, D. D., Sr., preached the sermon. The congregation at this time was not very large, and the roll of communicants was small. He was,

however, promised \$600 a year as his salary, which at that period was regarded as a good income by most ministers whose lot was cast outside of large towns and cities. This was paid regularly, and it may be here remarked to the credit of the people of Neshaminy, that they have always been faithful in fulfilling their pledges to their pastors, and thoughtful in providing for their comfort. They have looked upon them as the ambassadors of Christ, and for His sake have endeavored to meet their engagements to them, and promote their welfare according to their ability.

When the church was first committed to his care, it consisted, probably, of about 50 members. Accessions were frequently made to its membership during his pastorate, and several powerful revivals of religion were enjoyed. There was a considerable awakening soon after the commencement of his ministry, and in 1822 a remarkable visitation of the Holy Spirit occurred, by which the church was greatly increased in size and strength. There were admitted to the communion, as we find from a former list of members—

September 22, 1822.	Males . . .	28	
	Females . . .	48	
		76	
January 19, 1823.	Males . . .	8	
	Females . . .	11	
		19	
May 11, 1823.	Males . . .	2	
	Females . . .	4	
		6	
		101	

One hundred and one persons in less than eight months; being 38 males and 63 females.

In 1832 and 1833 a gracious outpouring of the Spirit was experienced, perhaps more remarkable than that of ten years previous. It was preceded, as Rev. Jacob Belville, D. D., remarks, "by long preparation and prayer. In September, 1831, a protracted meeting was held, which resulted in the addition of eleven persons to the communion of the church. This was a great disappointment to the pastor and session." The blessing was so much smaller than they had desired and looked for. Hoping that God would more abundantly bless them, if they waited upon him with importunate entreaties, the pastor persuaded the elders and some of the church to commence at once the observance of a "Twilight concert of prayer" for the outpouring of the Holy Spirit; all praying, wherever they might be at the setting of the sun, for this object, and in these petitions a large portion of the church at length united.

In the winter of 1831-32, or in the fall of 1832, Mr. Belville established six Bible Classes in different parts of the congregation, which met in school-houses or private residences, for prayer and the study of God's word, most of which he attended. These were maintained with much interest, and prepared the way for special services in the church. In January, 1833, meetings were held for three or four days consecutively in connection with the communion, which were attended with great interest, and the minds of a large portion of the congregation were aroused to the serious consideration of their duty to God and their danger out of Christ. The religious interest continued to increase until February, when Dr. Ezra Stiles Ely, of Philadelphia, spent a day at Neshaminy, and

preached *four* times in one day. A large number of conversions took place in connection with these means of grace, and it is said, that "in May one hundred were admitted to the communion, and in September forty more. Of these 140 persons Mr. Belville stated, that he never knew of but one, that went back to the world and proved unfaithful to his vows."

From the Book of Baptisms of the church we find, that there were baptized March 17, 1833, thirty-nine persons, 14 males and 25 females. All the others who were admitted to the Lord's Supper in May, must have been baptized in their infancy on the faith of their parents.

In 1815, not long after the beginning of Mr. Belville's pastorate, he purchased a tract of forty acres of land near the church, from William Hart, on which he erected a house and barn, as the congregation did not then possess a parsonage; and about this time, viz.: October 2, 1815, he was married to Miss Mary Gaw, of Princeton, N. J., a most estimable young lady, who by her piety, prudence, sound sense, intelligence, good management, and earnest zeal in the cause of Christ, proved to be a most suitable companion and helper in his work.

After a few years he found his salary inadequate to the support of his family; the congregation were not prepared to increase it sufficiently, and they did not wish him to accede to overtures which had been made by another congregation that he should settle among them, where he would receive a larger salary. He determined to engage in teaching. Loller Academy, at Hatborough, Montgomery Co., four miles from Neshaminy, then stood in need of a Principal. Mr. Belville obtained the appoint-

ment, rented his farm, and made preparations to move to Hatborough, where he could not only superintend the academy, but attend to the wants of his church likewise. At this juncture he was told by the Trustees of the school that no religious instruction would be permitted in the institution. He immediately resigned the place they had offered him, secured the cancelling of the lease of his farm, built a school-house on his own grounds, and in six weeks from the time of his resignation of the post at Hatborough he began his school with eleven boys as boarding scholars, and a few day scholars soon began to attend. In obtaining pupils he was greatly aided by Rev. James P. Wilson, D. D., Sr., pastor of the First Presbyterian Church in Philadelphia, who used his influence in favor of the new school among the people of his charge. Mr. Belville continued to teach nine years, when finding his pecuniary circumstances more easy, he gave up his school, and devoted himself entirely to the ministry of the Word.

The following circumstances relating to the church have been gathered from the Minutes of Meetings of the Board of Trustees, during Mr. Belville's pastorate.

There was for many years in the north-east part of the yard of the church a small stone house, which was often called the "Session House." It was originally designed, no doubt, as a place for meetings of the session and corporation, and perhaps for prayer-meetings. When there were two services on the Sabbath at the church, morning and afternoon, with an interval of an hour or an hour and a half between them, as was the fact seventy-five or eighty years ago, this room was frequently used by the

minister during the intermission as a place of retirement and meditation. But sometimes it was rented from year to year as a place of residence, to different individuals. In 1813 it was repaired by having a new roof put upon it, and James Darrah was appointed by the Trustees to superintend the work.

In 1818 a new roof was put on the church, and Hugh Long, James Darrah and Samuel Hart were the Committee to superintend the work on behalf of the Trustees. This was subsequently paid for by a legacy of Henry Jamison to the amount of \$500.

In 1824 Rev. Mr. Belville, the Pastor, gave a lot of ground adjoining the grave-yard, on the east side of it, to the church for burial purposes. It was fifteen rods long by about six and seven-tenths rods wide, and contained one-half of an acre. It was a very acceptable addition to the cemetery, and was much needed, as the ground hitherto occupied for sepulture was full, and the congregation knew not where to obtain land to accommodate those who were from time to time seeking burial lots. The gift was received with expressions of gratitude by the people, and measures were immediately taken to enclose it with a substantial stone wall, as a part of the main cemetery. The following committee was appointed to solicit subscriptions to defray the necessary expense, viz.: John Weir, J. Stewart Greir, John Jamison, James Horner, William Ramsey, John Long, Gideon Prior. The superintendence of building the new wall and repairing the old was devolved by the Trustees upon John Harvey, William Carr, and Samuel McNair.

In 1825 the salary of the sexton was \$12 per annum,

and he was permitted to charge \$2 for digging a full-sized grave. In 1827 his salary was raised to \$20, which was to include compensation for cleaning out the graveyard whenever it might require it, filling up sunken graves, and cutting wood for the stoves at the church. In 1836 it was raised to \$30.

Previous to 1828 the part of the graveyard which was used for the interment of colored people was on the north-west corner, outside of the wall which enclosed all the remainder of the ground. Many persons were opposed, through a prejudice against the African race, to their sepulture in the same ground with the whites. But in that year it was resolved by the Trustees, the Pastor strongly advocating the resolution, that this parcel of ground, hitherto shut out, should be enclosed within the wall; and Rev. Mr. Belville was desired to superintend the work, as it was near his residence, and draw on the treasury of the church to meet the expense of the proposed alteration. The work was done during that summer, and the people of color of the neighborhood since that date have had the same protection for their dead with others.

For many years previous to 1832, probably from the time (1775) when the church was rebuilt, there had been a door on the south side of the church, and one on the south-east end. But in 1832 the door on the side was, by order of the Trustees, walled in, and two doors were constructed on the south-east end to correspond with the main aisles; and the high pews on the end opposite the pulpit were reduced to a level with the other pews. By the former alteration four new pews were secured, the

aisle corresponding to the side door, which was closed up, being no longer needed. At the public sale of these new pews it seems not to have been stated with sufficient explicitness whether those who took them were to have the ownership of them in fee simple, or merely the right of occupancy on the payment of the yearly rent. James Cox, Esq., bid off one, and paid \$30 for it, with the idea that he had bought the proprietary ownership to it. When the Trustees learned that this was his view of the matter, they voted to refund to him the money he had paid, on his giving a receipt and a release of all claim to the pew. The right of occupancy of the pew was then sold by auction to Samuel Long for \$10.

CHAPTER XVI.

BIOGRAPHICAL SKETCHES.

REV. JAMES P. WILSON, D.D., SR.

This eminent man lived during his last years within the bounds of the congregation of Neshaminy, on his farm a little south of the village of Hartsville, adjoining the property which was once owned by Rev. William Tennent, Sr. It seems not inappropriate, therefore, that a

sketch of his life should be inserted here. The following account is found for the most part in Sprague's *Annals of the American Pulpit*, Vol. 4, p. 353, and was prepared from a manuscript furnished Dr. Sprague by Rev. J. P. Wilson, D. D., Jr.:

“James Patriot Wilson, a son of the Rev. Dr. Matthew Wilson and Elizabeth, his wife, was born at Lewes, Sussex Co., Del., February 21, 1769. His father was eminent both as a physician and a clergyman, and his mother is represented as having been a model in all her domestic and social relations. He was graduated with high honor at the University of Pennsylvania, in August, 1788; and so much was he distinguished in the various branches included in his collegiate course, that at the time of his graduation it was the expressed opinion of the Faculty that he was competent to instruct his classmates. He was at the same time offered a place in the University as Assistant Professor of Mathematics, but as his health was somewhat impaired, and the air of his native place was more congenial with his constitution, he became an assistant in the academy at Lewes, taking measures to regain his health, and occupying his leisure with reading history. Having devoted himself for some time to the study of the law, he was admitted to the bar in Sussex County in 1790. Though he had acquired a reputation as a lawyer, unsurpassed perhaps in his native State, yet he ere long relinquished his profession and entered the ministry. During the earlier part of his life he had been skeptical in respect to Christianity, but by a series of distressing afflictions, one of which was the assassination in the dark of an only brother, he was brought to serious

reflection, and ultimately not only to a full conviction of the truth, but to a practical and cordial acceptance of it. He was licensed to preach the Gospel in 1804 by the Presbytery of Lewes, and in the same year was ordained and installed as Pastor of the united congregations of Lewes, Cool Spring and Indian River—the same which had for many years enjoyed the ministry of his father. In May, 1806, he was called at the instance of the late Dr. Benjamin Rush (his early and constant friend) to the pastoral charge of the First Presbyterian Church in Philadelphia. He accepted the call by advice of the Presbytery of Lewes, and removed to Philadelphia the same year. In May, 1828, he retired to his farm about twenty miles from the city on account of the infirm state of his health, preaching, nevertheless, to his congregation as often as his health permitted. His resignation of his pastoral charge was accepted in the spring of 1830. In the course of that season he visited the city, and preached for the last time to his people. He died at his farm in Bucks County in the utmost peace on the 9th of December, 1830, and was buried on the 13th in a spot selected by himself in the grave-yard of Neshaminy Church. His remains lie near the tomb of the celebrated William Tennent, the founder of the 'Log College.' ”

On his monument is the following inscription :

JAMES P. WILSON, D. D.

BORN FEB. 21, 1769. DIED DEC. 9, 1830.

Placida hic pace quiesco, Jacobus P. Wilson, per annos
bis septem composui lites, sacra exinde dogmata tractans.

Quid sum et fui, jam noscis, viator. Quid, die suprema,
videbis. Brevi quid ipse futurus, nunc pectore versa.
Natus, 1769. Obiit, 1830.

For the benefit of the reader who is not familiar with the Latin language, this may be translated thus:

“Here I, James P. Wilson, rest in calm peace. During fourteen years I practiced law, thenceforward treating of sacred themes. Now, traveller, you know what I am and have been. What I am about to be on the last day you will see. Now dwell in your mind on what you yourself will be in a short time.”

His wife, who survived him a little more than eight years, was buried by his side, and on the monument is this inscription to her memory:

HIS WIFE, MARY HALL.

BORN AUG. 19, 1766. DIED JAN. 5, 1839.

Dr. Sprague continues: “The degree of Doctor of Divinity was conferred upon him by the University of Pennsylvania in 1807.

“In June, 1792, he was married to Elizabeth, daughter of John and Hannah Woods, of Lewes, with whom he lived but little more than three years, as she died in December, 1795. She had two children, but neither of them survived her. His attachment to this lady is said to have been, even in his own estimation, quite idolatrous. In referring to her death at a subsequent period, in some written memoranda that still remain, he remarks: ‘It was in the course of Providence necessary to bring me to my senses.’

“In May, 1798, he was married to Mary, daughter of

David and Mary M. Hall, and sister of the late Governor Hall of Delaware. By this marriage he had nine children, only two of whom, James and Matthew, survived him. Mrs. Wilson died on the 5th of January, 1839, after three months' suffering from the puncture of a needle in the sole of her foot, resulting finally in mortification.

“Dr. Wilson was in person above the middle height, and had a countenance rather grave than animated, and expressive at once of strong benevolent feeling and high intelligence. In the ordinary intercourse of society his manners were exceedingly bland, though he was as far as possible from any approach to the courtier. He was affable and communicative, and generally talked so sensibly, or so learnedly, or so profoundly, that he was listened to with earnest attention.”

In corroboration of this last remark of Dr. Sprague, I have heard it said, that after Dr. Wilson had removed to his farm, when he was in delicate health, Isaac Parry of Warminster, a highly respected member of the Society of Friends, called upon him, and found him out in the field sitting on a log. He sat down by his side and they entered into conversation; and Friend Parry subsequently remarked, that he should always remember with the highest pleasure that hour of converse with the venerable man; that his discourse was full of wisdom and valuable truth.

Dr. Sprague adds: “I saw him a few times in private, and he struck me as a model of a Christian Philosopher. He was uniformly gentle, urbane and obliging, and rarely spoke without uttering something that I could wish to remember. I heard him preach one sermon, and it was

throughout as consecutive and condensed as the demonstration of a problem of Euclid. I am confident that I never heard another preacher who tasked my powers of attention and reflection so much; the loss of a sentence or two would have greatly marred the impression of the entire discourse. He spoke without notes, and with great deliberation, but with as much correctness as if every word had been written. On a blank leaf of his copy of Henry Ware's Tract on "Extemporaneous Preaching," he has left the following testimony over his signature: 'I have preached twenty years, and have never written a full sermon in my life, and never read one word of a sermon from the pulpit, nor opened a note, nor committed a sentence, and have rarely wandered five minutes at a time from my mental arrangement previously made.'

These characteristics of his preaching rendered it very important that the audience should be perfectly quiet, and he could not bear any noise or interruption. Any thing of this kind seemed to vex and worry him. When a child cried once in the gallery of his church, he turned to that part of the house, stopped in the midst of his sermon, pointed with his finger, and said: "Take that child out! Take that child out!" At another time one of his children was inclined to play, when he abruptly exclaimed, "Sammy, go home; go home!" and motioned to the boy towards the door. Dr. Wm. Patton says of him: "He was peculiar in the use of the first person plural, always saying, 'We think, we advise.' When speaking of Nicodemus, as referred to in the third chapter of John, he would uniformly say, 'There was a gentleman of the Pharisees named Nicodemus'; and when com-

menting on the parable of the Ten Virgins, he used to call them the '*Ten young ladies.*' He was very familiar with all the Greek and Latin Fathers of the Christian Church, and almost lived among them."

GIDEON PRIOR.

Among the men who were prominent in Neshaminy Church and congregation during the ministry of Rev. Mr. Belville and subsequently, was Elder Gideon Prior. His history is peculiarly interesting.

* He was born in Lebanon, Windham County, Conn., August 5, 1764, and remained in his native town till 1781. Being then a boy of sixteen years old, he became fired with the patriotic zeal which animated so many of our American youth, and joined the French army in Rhode Island under Count De Rochambeau. Unable from his youth to perform regular military duty, he was attached to the ordnance department, as a driver of wagons containing military stores. In this capacity he went with the French in June, 1781, to the vicinity of the Hudson river, above New York, where they were to act in conjunction with Washington against the British in the city. But things having become ripe for attacking General Cornwallis, in Yorktown, Va., the combined American and French armies marched rapidly thither. During the march young Gideon suffered much from exposure and severe toil. Like many others he was obliged to sleep out

* Most of the information contained in this account is obtained from Rev. Azariah Prior of Pottsville, Pa., son of Gideon Prior.

of doors, to rise before light, to go after the day's march considerable distances, to procure forage for his animals; and if his constitution had not been very vigorous, he must have sunk under his fatigue and hardships. At the siege of Yorktown, he was engaged in conveying ammunition to the besiegers, and was often passing and repassing across the fields, when the cannon balls were whistling through the air and flying in every direction. But his life was spared though in the most exposed situations, and he escaped without injury. He witnessed the surrender of the British General, and the laying down of the arms of the troops before Washington, and remembered to the close of his life the scene when the vanquished soldiers threw down their muskets in piles with a crash which resounded far around.

After this event he returned from Virginia to the North, and as a treaty of peace was not yet arranged, he went on board of a privateer, which cruised a short time in the Atlantic, but was captured by a British frigate and taken into New York, which city was still in the hands of the enemy. In company with others he was confined in a prison-ship in the harbor, but was at length transferred to a British vessel in active service, and carried out to sea. The British then claimed the right to take their subjects, wherever they could find them, and impress them into their naval vessels, as sailors or marines; and they had not yet acknowledged that the Americans were free from their control.

After various perils and adventures Gideon was left on one of the West India Islands, friendless and alone; whence he made his way to New England. In the course

of a year or two he entered Dartmouth College, New Hampshire, where he remained about four years. But being urged by a brother in South Carolina to come to him, he set out; taught school by the way, and, having reached Neshaminy, married, and with the exception of one year, lived there the remainder of his life.

He taught school several years in a log school-house, which used to stand in the grave-yard, and in one on the Street Road, on ground adjoining the farm now owned by Joseph Barnsley, Esq., and was considered an excellent teacher. He was familiar with the Latin language, and excelled in giving instruction in it. His sons Asahel and Azariah, who were educated at Jefferson College, Canonsburg, Pa., were principally prepared for that institution by him as their tutor. He also taught singing classes almost every winter for many years, and met with unusual success in imparting to his pupils skill and taste in the practice of sacred music. He united with the church in 1822. For twenty-five or thirty years he was an elder in Neshaminy Church, and was highly respected as a man of strong mind and sound judgment in administering the affairs of the household of faith. He was an exemplary Christian, and marked by perfect integrity and uprightness in all his business transactions. "He was humble and unostentatious, and fond of agricultural pursuits, but possessed more general information and solid learning than most of his acquaintances supposed. He bore an unspotted reputation in the world, and honored the Christian profession." He retained the use of all his mental faculties unusually late in life, and until "within a few years of his death he could quote from several Latin

authors correctly in their original language." He died after a short illness, February 1, 1854, in the 90th year of his age.

His wife, Elizabeth Carr Prior, second daughter of William Carr, died April 3, 1845, aged 75 years.

HON. ROBERT RAMSEY.

Another of the men of influence in the community during Mr. Belville's ministry, was Hon. Robert Ramsey. He was born in Warminster Township, Bucks Co., Pa., February 14, 1780. He was a member of the Legislature of the State of Pennsylvania five years, viz.: 1825, 1826, 1827, 1829 and 1831; and a member of Congress two terms, from 1833 to 1835 and from 1841 to 1843. He was a warm admirer and friend of John Quincy Adams while in Washington; possessed sound judgment upon public affairs, much information, and sterling common sense. He was true and faithful to his convictions of duty in reference to the interests of the commonwealth and the nation, and enjoyed the confidence of his fellow-citizens in a high degree, as is evinced by their frequent selection of him to fill posts of honor and trust. He was attached to the doctrines and order of the Presbyterian Church, a regular attendant on the ministry of the word at Neshaminy; a liberal supporter of the Gospel and for a number of years a trustee of the Church. He died of paralysis, December 12, 1849, in the 70th year of his age.

SAMUEL HART, ESQ.

Samuel Hart, Esq., was another gentleman long associ-

ated with the congregation, who performed faithfully and efficiently important trusts committed to him. He was born November 1, 1783. For many years he was employed in surveying lands, settling estates, and writing wills, deeds and other papers relating to the transfer of property, and was unusually successful in this kind of business. He wrote a very fair, neat hand, and his penmanship is seen for some years in the annual Records of the Corporation of the Church. He was one of the Trustees during the period of thirteen years from 1810 to 1823, and was much relied upon for his advice and skill in settling the financial accounts of the Board. He was for a time Associate Judge of the Court of Common Pleas of Bucks County.

About the year of 1825 he removed from Neshaminy to the vicinity of Doylestown, and there united with the Society of Friends, in which religious connection he was at the time of his death, which took place November 25, 1863. One of his sons was George Hart, Esq., a much respected member of the Bar of Bucks Co., who died in Doylestown, February 7, 1871, and another is Josiah Hart, Esq., Banker, still residing there. Samuel Hart was a man of high integrity and unsullied reputation, and was widely known and trusted as honorable, upright, and judicious by all who knew him.

REV. JOHN MAGOFFIN.

Rev. John Magoffin was born in the vicinity of Carlisle, Pa., September, 1780. His youth and early manhood were spent in Philadelphia, where he was engaged in mercantile business, until he had acquired what he deemed a

competency, when he determined to devote his time principally to preaching the Gospel. With this object in view he was examined and licensed by the Presbytery of Philadelphia about 1819 or 1820. Dr. Janeway, Dr. James P. Wilson, and Rev. James Patterson were at that time Pastors in the city, and were probably present at his licensure. About the year 1827 he removed to Warminster, Bucks Co., where he had purchased a farm, not far from the property afterwards owned by Rev. James P. Wilson, D. D., Pastor of the 1st Presbyterian Church, Philadelphia. This was within the bounds of the Congregation of Neshaminy, and about two miles from the Church; and quite near the site of Log College. He was in the habit, while he resided here, of assisting Rev. Mr. Belville, the Pastor of Neshaminy, in special meetings, social prayer-meetings and other services, and of preaching in school-houses in the region around; the County Line school-house, the one on the Street road, at Jacksonville, Addisville, and Jamison's Corner, and in the Academy at Hatborough. He also preached occasionally for Rev. Abraham Halsey at Churchville. Before the division of the Presbyterian Church he gave up his license to preach, and about that time, 1836, he removed from Warminster to Buckingham, when he was within the bounds of the Presbyterian Church of Solebury, of which Rev. P. O. Studdiford, of Lambertville, N. J., was Pastor. In 1838 or 1839 he was licensed and ordained to the Gospel Ministry by the Addison Congregational Association, Orthodox, in Bristol, Vermont. While he resided in Buckingham, he assisted Dr. Studdiford in supplying the pulpit of the Solebury Church, particularly when by injuries sus-

tained by the bridge over the Delaware at New Hope, the crossing of the river was difficult or dangerous, and Dr. S., whose home was on the east side of the river, where one of the churches of his charge was located, could not easily cross. He removed to Bristol in 1846, and here he preached much to the boatmen on the canal, and distributed Bibles, Testaments, and Tracts among them, and endeavored in every way possible to benefit morally, spiritually, and in their temporal affairs, this neglected class of our fellow-citizens. When through failing health he was not able to labor among them himself, he employed others at his own expense. He was many years President of the Bucks County Bible Society, and was always, from his earliest residence in the County, deeply interested in the work of supplying all the families within the limits of its operations with a copy of the Holy Scriptures. In his business transactions he was scrupulously upright, candid, and honest, so much so as to appear singular to those whose standard of integrity was less elevated than his. Greatly respected by all classes of people while he lived, when he passed away it was remarked by even the most irreligious, that if any were saved, one of them must be Mr. Magoffin. He died in Bristol, Pa., January 20, 1860, in the eightieth year of his age. His remains lie interred in the grave-yard of the Episcopal Church of that town.

He was married June 20, 1815, to Miss Cornelia Patton of Philadelphia, who still survives her husband, and resides in Bristol. She is a sister of Rev. Wm. Patton, D. D., of New Haven, Conn., formerly Pastor of a Congregational Church, in New York City.

ASAHEL PRIOR.

Asahel Prior, A. B., son of Elder Gideon Prior, was born in Warminster, November 15, 1809, and was prepared for college under the instruction of his father. He was hopefully converted while young, and received into the communion of the church at Neshaminy, January 19, 1823, when in his fourteenth year. As a boy and a young man he bore a high character, was fond of study, and devoted to the cultivation of his mind, and the acquisition of useful information. He entered Jefferson College, at Canonsburg, Pa., and greatly endeared himself to the Professors of the Institution and his fellow-students. His excessive application to books impaired his health and brought on pulmonary consumption. During the last part of his senior year his physical strength was much undermined; yet he graduated with his class and received his degree of Bachelor of Arts. He returned to his father's, and passed away to the home of the just, August 30, 1830, in the twentieth year of his age. Had he lived in the enjoyment of health, he would probably have been a distinguished scholar.

SAMUEL LONG.

Samuel Long, A. M., son of Hugh and Mary Long, was born March 17, 1805. He became hopefully the subject of divine grace in the remarkable revival with which Neshaminy Church was blessed in 1822, and united with the visible people of God, September 22d of that year. Having a desire to obtain a liberal education he pursued a course of preparatory study under Rev. Mr. Belville,

and entered Jefferson College, Canonsburg, Pa., where he graduated in 1830 with the highest honors of the institution. On Commencement Day, when he received his degree of Bachelor of Arts, he delivered, by appointment, the Latin and Greek Orations. He engaged in teaching soon after his graduation, and married Miss Jane Mearns of Warwick, October 18, 1832. About this time he bought a farm half a mile north of Hartsville, and established a boarding-school in a beautiful location, which was soon brought to a very prosperous condition. His pupils were much attached to him and made rapid progress under his instruction.

On Saturday afternoon, December 5, 1835, after the labors of the school-room were over for the week, he went out to the woods a few miles from his home to assist a hired man in cutting and gathering fuel, when he was struck by a falling limb of a tree and killed. His sudden death, when it was known the following day at church, caused a deep impression in the minds of the congregation of the shortness and uncertainty of life. He was universally respected and beloved, and his untimely end blasted bright hopes, which had been formed by many, in regard to his future usefulness and distinction.

HUGH MEARNS.

Hugh Mearns, A. B., was born in Warwick, November 2, 1801. Having pursued a preparatory course of study under Rev. R. B. Belville, he entered Princeton College, in 1818, and graduated 1822. His health not proving adequate to the pursuit or practice of any of the learned

professions, he devoted himself to agriculture and other business at the home of his childhood. He married Miss Anne Craven of Warminster. For several years he was an Elder in Neshaminy Church, and was esteemed for many virtues and sound, correct judgment. In the division of the congregation, in 1838, he took part with those who formed the church in Hartsville. He died much lamented, January 11, 1857, aged 55 years.

REV. AZARIAH PRIOR.

One of the youth of Neshaminy was Azariah Prior. He was the third son of Gideon and Elizabeth Prior, and was born October 23, 1798, in Warminster Township, Bucks County. In his infancy he has baptized in Neshaminy Church by Rev. Ashbel Green, D. D., who on that occasion was supplying the pulpit of its Pastor, Rev. Nathaniel Irwin, absent from home, it is believed, at some ecclesiastical meeting. Mr. G. Prior was expecting to go on the next day to Connecticut, and wished to have his little son receive the ordinance of baptism before he set out on his journey. The boy's rudimental education was commenced in the old log school-house, which stood within the present enclosure of the church cemetery, and concluded in the Street Road school-house about two miles distant. In his ninth or tenth year he commenced the Latin Grammar with his father, under whose instruction he studied the Latin and Greek languages, and was fitted for college. Before deciding to obtain a collegiate education he went to Philadelphia to learn the printing business, and while engaged as an apprentice in a printing

office worked upon an edition of Scott's Commentary on the Bible in five volumes, a copy of which was bought by his father and is now in possession of a member of the family in Ohio. Finding that his health suffered greatly from confinement to the printer's case, he returned home and resumed his academical studies. By the advice of Rev. R. B. Belville, who took much interest in him, he entered Jefferson College, Canonsburg, Pa., the President of which institution at that time was Rev. Matthew Brown, D. D., LL. D. He joined the Sophomore Class in 1823 and graduated in the Fall of 1826. Being a prominent member of the Franklin Literary Society, he was selected by it as one of the public contestors in 1825, and was distinguished by an honor conferred upon him by the Faculty and Trustees for the superior merits of his performance, which was an original oration, over the declamation of his rival, who was the select orator of the occasion from the Philo Society.

After graduating, Mr. Prior took charge of the Academy at Easton, Pennsylvania, in which position he remained one year. Then he entered the office of Judge Joel Jones, as a law student, and was admitted to the bar in the fall of 1829, and immediately commenced legal practice. While thus employed he was one of the counsel for the defendants in a suit before the Court of Northampton Co., brought by some Englishmen against the owners of a whole township of land for possession of the tract under some ancient claim. This involved the rights of a large number of persons to their homes, and was fortunately decided for the American holders. After practicing law two years he was appointed to one of the

public offices of Northampton County by Governor George Wolff, in which position he remained till the expiration of the Governor's second term. The legal profession being distasteful to him he had little desire to return to it. For years his thoughts had been turned to the sacred ministry, and Providence had now clearly opened the way for his entrance upon its holy and self-sacrificing duties.

He had united with the Presbyterian Church of Charliers, Washington County, Rev. John McMillan, D. D., Pastor, while he was in College, but at this time he was a member of the First Presbyterian Church of Easton, under the pastoral care of Rev. John Gray, D. D., with whom he began to study theology, and at the end of a year he was licensed to preach the Gospel by the Presbytery of Newton, and being called to the Pastorate of the Lower Mount Bethel Church, N. J., he was there ordained to the full work of the ministry by the same ecclesiastical body. He remained one year with the Mount Bethel Church, when he accepted a call to the Second Presbyterian Church, Southwark, Philadelphia, in the autumn of 1837. Here he prosecuted the work placed in his hands three years with diligence and success. During this time sinners were converted and led to unite with the people of God, and saints were established in the faith.

At the termination of this period he resigned his connection with the Presbyterian Church, influenced by a variety of considerations, partly of a domestic nature, and took orders in the Protestant Episcopal Church. After the usual preliminaries he was ordained a Deacon, and subsequently a Priest, by Bishop Onderdonk. In the year 1843 he received an invitation to go to Milwaukee,

Wisconsin, and about the same time was called to the Rectorship of St. David's Church, Manayunk, which is now within the consolidated City of Philadelphia. He concluded to accept the latter, and remained in that field of labor five years. By the blessing of God the parish grew and prospered. The membership was more than trebled, and the congregation increased in a corresponding ratio; and the Sabbath School became large, numbering between three and four hundred children; the result of faithful, earnest toil.

In the year 1848, having occasion to visit a brother clergyman in Pottsville, Schuylkill County, he was induced to take charge of a Female Seminary there, simultaneously receiving an invitation to the Rectorship of St. James Church, Schuylkill Haven, which is four miles distant from Pottsville. He left Manayunk in the autumn of that year, and entered upon the duties of the Seminary with those of the Parish at Schuylkill Haven. The following circumstance shows the desire of the people of this church for his services. Not long after taking up his residence at Pottsville, he was standing one day at the foot of a steep hill not far from the open shaft of a coal mine, when a heavy timber becoming accidentally loosened from its place rolled violently down upon him and broke his leg with a severe compound fracture. He was confined to the house by this accident several months, and felt devoutly thankful that his life, which had been in such fearful danger, was spared. During all this time, which was before the commencement of his duties at Schuylkill Haven, the congregation, though it was suggested that they should call some one else, waited for the

recovery of his strength, that he might minister to them in holy things. The school in Pottsville succeeded beyond the most sanguine expectations of its patrons and friends, and was quite remunerative to its Principal. Finding his health greatly impaired by excessive work, at the expiration of five years he gave up the Seminary, and confined himself to the exercise of the ministry of the Word. To his principal and central charge at Schuylkill Haven, he added two Mission stations. These varied labors continued till the year 1860, when in consequence of advancing age and family afflictions, resulting in the death of his wife, he resigned his parochial charge, purposing to exercise in the future the duties of his sacred profession, as Providence might give him opportunity, without pecuniary recompense. With the weight of more than seventy years upon him he preaches stately in St. John's Chapel, in Pottsville, connected with which is a membership of sixty communicants and a large and flourishing Sunday School. This is a Mission Chapel of the chief Episcopal Church in Pottsville. Mr. Prior resides with his only daughter, Mrs. Charles M. Atkins, and performs much benevolent work as a manager of the Benevolent Association of the city.

He married Miss Isabella Adams, only child of Dr. Adams, an eminent physician in the North of Ireland. She was a highly educated, accomplished, and refined lady.

REV. JACOB BELVILLE, D.D.

Rev. Jacob Belville, D. D., was born December 12, 1820. He became a member of Neshaminy Church in

1833, in one of the precious revivals with which the community was blessed during the pastorate of his father. He graduated with honor at the College of New Jersey, Princeton, in 1839, and soon after pursued a course of theological study at Princeton Theological Seminary. He was settled for a time at Phoenixville, Pa., as Pastor of the Presbyterian Church, and also in Maryland. Receiving and accepting in 1849 a call to the pastorate of the Presbyterian Church of Hartsville, Bucks Co., Pa., which was composed of the part of the Neshaminy Church that withdrew from the original church in 1838, he was installed in that charge, and remained its Pastor ten years. In 1850 being associated with Mrs. McElroy, a lady from Lambertville, N. J., in establishing a Female Seminary at Hartsville, he purchased the beautiful property in that village, which had formerly belonged to Rev. James P. Wilson, Jr., and gave it the name of "Roseland Female Seminary." After a year or two he became sole proprietor of this institution, and it continued under his direction until 1863. During the last two or three years of his residence at Hartsville, he ceased his labors as Pastor of the Church on account of a failure of his voice. Having for the most part recovered his health, in 1864 he accepted a call to the pastoral care of the Presbyterian Church in Holmesburg, one of the suburbs of Philadelphia, where he remained three or four years, when he was called to the church in Mauch Chunk, Pa., and in 1873 he became, by invitation, the Pastor of the First Presbyterian Church in Pottsville, Pa., where he still resides. He received the degree of Doctor of Divinity from Lafayette College at Easton, Pa.

REV. JOHN L. BELVILLE.

Rev. John L. Belville, a brother of Rev. R. B. Belville, was born at or near New Castle, Delaware, in 1801. While a young man he resided four and a half years in the family of his brother, at Neshaminy, being engaged in study and in active labors upon the farm. He was licensed to preach the Gospel by the Presbytery of New Castle, Del., and was married in 1828 to Miss Elizabeth Long of Neshaminy. About this time he removed to Dayton, Ohio, and was subsequently settled as Pastor of the Presbyterian Church at Bellefontaine, Ohio, and at other places. When the infirmities of years required, he resigned the duties of the pastorate, though he was usefully engaged in occasional preaching as long as his strength permitted. He is now living among his children in Dayton, two of his sons being lawyers in that city. He is reckoned on the Minutes of the General Assembly among those who have been honorably retired from active work in the ministry, but attends meetings of Presbytery when his health permits.

REV. BELVILLE ROBERTS.

Rev. Belville Roberts was born in the present Township of Warrington, Bucks Co., Pa., within the bounds of the congregation of Neshaminy; his father, Jonathan Roberts, being one of the elders of the church. He was deprived of the influence of a pious father's example when quite young, that good man being taken away by death when he was in his fifth year. Yet, he says in regard to him: "My religious impressions and my course of life

were determined by the grace of God through the influence of parental example. I do not remember a word that my father ever spoke to me. I do not even remember the cast of his features; but I do remember him distinctly as bowing down with all of us in family prayer; and after my father's death I remember how my mother took up the priestly task, and would regularly read the Scriptures, and then bowing down with us would agonize for our conversion and salvation." Soon after the decease of his father the homestead farm was sold, and the family scattered. He lived with his mother till he was sixteen years old, and then with neighbors two years as a farm hand. In respect to his early training he says:

"My education during this period of my boyhood was not regarded with much interest, nor attended to with care. Like other farm lads in that community it was my lot to work at home or on some adjoining farm for nine months of the year, and attend the common school three months in the winter. Yet, in those early years there was in my mind a growing desire, which developed into a fixed purpose, to obtain an education."

His widowed mother and his brothers, dependent upon their own exertions for a maintenance, had not means sufficient to give him the advantages he desired, and having some relatives in Michigan he determined to go to that State. He went to Tecumseh, and entered the academy in that town, with a view of preparing for the University of Michigan at Ann Arbor. It will be interesting to many of his friends to see the account of his struggles for an education, in his own language, as follows:

"I then began with enthusiasm my course of prepara-

tory studies, entering the class to which I was assigned. I studied with my class, and at the same time studied with an advanced class. Thus by close application and hard work, often fourteen hours of the day, I was enabled to enter the University one year in advance of those with whom I started. To support myself during this first struggling period, I obtained a little upper room over one of the stores in the place, and lived on about *seventy-five cents a week*. My bill-of-fare was not extensive; it did not take much time in cooking, nor in washing dishes, for I did not have many courses. Then again I boarded with my brother-in-law, A. Taylor, and worked morning and evening for my board. During vacation I would store up quite a little sum by handling the scythe and cradle in the hay and harvest fields.

“I entered the University at Ann Arbor, Mich., in 1848, and taking the full course graduated in 1852. All through these four years I easily maintained the struggle against poverty—by energy, industry and will. My diary shows how many cords of wood were sawed and split and piled at the Professors’ houses during the fall and winter months of those years, and also the long weary days of toil in the harvest fields.

“In the fall of 1852 I entered Union Theological Seminary, New York City. In this city the struggle for maintenance or support was transferred from the exertion of the physical to the intellectual part of our being. I easily found opportunities to teach and to sing, which brought me in a better income than the labor of my hands. After three years of study, of anxious preparation, of gladness and joy in that I was numbered among

those in the school of the prophets, I was dismissed with my class to begin our great life work as co-laborers with God in building up his kingdom.

“When I had completed my course of theological study, I found myself so worn and exhausted that I did not at once take a pastoral charge. I was invited to the church of Stillwater, N. Y., and labored there for nearly two years, during which we experienced a precious revival of religion.

“My first settlement as Pastor was at Rochester, N. Y., in Calvary Church, where I remained four years; then on account of sickness we removed to Freeport, Illinois, and remained there four years. During the pastorate at Freeport we had the pleasure of witnessing another powerful work of grace. Finally, broken down in health, we removed from the West to the East.”

Mr. Roberts, after leaving Illinois, was located for a time in charge of a church in Wheeling, West Virginia, though his health at the time was feeble, and at length he was compelled to suspend preaching altogether. He came to Norristown, Pa., bought a lot, built a house, and gradually recovered his physical vigor by out-door exercise, and freedom from responsibility. Being invited to preach for the 2nd Presbyterian Church in Norristown, he was soon chosen as Stated Supply, and then Pastor. This Congregation being very feeble parted with their church property in the Borough, and ultimately decided, under the leadership of Mr. Roberts, to build a house of worship in Bridgeport, opposite Norristown, on the south side of the Schuylkill. They have succeeded by the blessing of God in erecting a beautiful sanctuary, and

hope to see a large congregation of devout worshippers ere long regularly assembling within its walls.

ROBERT C. BELVILLE.

Robert C. Belville, son of Rev. R. B. Belville, was born in 1828, and was about eleven years old when his father resigned the pastoral charge at Neshaminy and removed to Chester County. He is still remembered by many of the congregation as a bright, intelligent boy. Engaging in business in Trenton, N. J., he was appointed, while yet a young man, Clerk of the Court of Mercer County, and subsequently Clerk of the U. S. District Court, for the District, of which Trenton is the centre. These offices he filled with credit and honor to himself and great acceptance to the Judges and members of the Bar of the State of N. J. He was a high toned gentleman and one of the most popular men in that State.

On the 16th of August, 1875, he set out with his wife for a tour of rest and recreation to the coast of New England. At New York they went on board a steamer for Fall River, Mass.; but before the boat left the dock, Mr. Belville, supposing he had a few minutes to spare, went on shore to send a telegraphic dispatch. Returning in haste, he discovered that the steamer had loosed its moorings, and was a few feet from the wharf. He made a leap to reach the deck of the boat, but fell into the river and was drowned. Thus, on the same day he left his home full of cheerful anticipations, he met with an untimely accident which caused his death, and that happy home

was darkened with fearful sorrow. A few months afterwards his son, William Belville, was appointed to fill the vacant place in the U. S. Court, no doubt partly as a token of the high appreciation in which his father's services were universally held.

CHAPTER XVII.

CLOSE OF THE PASTORATE OF REV. R. B. BELVILLE.

Rev. Mr. Belville was an eloquent preacher, a firm defender of the doctrines of the Calvinistic system, yet earnest in enforcing practical duty upon his hearers. He was endowed with a lively imagination, and a warm emotional nature, and possessed a command of rich and appropriate language. In the pulpit and the social prayer and conference meeting his ministrations were usually well adapted to move the heart, inform the mind, and arouse the conscience. He was able in prayer; on funeral occasions his services were peculiarly acceptable; and in sickness and affliction, in joy and sorrow, he was a welcome visitor in the homes of his people.

In 1837 his health became impaired. Nervous debility manifested itself in disease of the throat, which often prevented his using his voice in public. He obtained the

assistance of different clergymen in the supply of his pulpit, but permanent restoration to health appearing to him at a distance and uncertain, he announced to the Session in February, 1838, that he thought it best for the church and congregation, and for himself, to tender to Presbytery at its spring meeting his resignation of the pastoral charge among them. They stated to him in reply, that they had heard with pain and grief of his proposed resignation, and that they, and as they believed, all the congregation, were anxious he should defer it at least till autumn, in the hope that the summer might effect his recovery. In May, however, he felt constrained by the advice of physicians, and by his own convictions of duty, to renew his request to the Session and people, to unite with him in an application to Presbytery to dissolve the pastoral relation he had sustained to the church for twenty-five years. They urged him still to postpone action upon the matter until the Fall, and in the meantime they suggested that he could correspond with the Professors of the Theological Seminary in Princeton in regard to obtaining a supply for the pulpit for several months. In consequence of this correspondence, Rev. George Ely, a licentiate of the Presbytery of New Brunswick, N. J., was secured as a regular supply, and he remained with the church most of the summer.*

* Upon completing his engagement with Neshaminy Church, Mr. Ely was invited to the pastorate of the Presbyterian Churches of Hamilton Square and Dutch Neck, Mercer County, N. J., where he labored successfully sixteen years; when his health failed, and he was released from the care of that field. It was hoped that rest

In 1837 the number of Elders having been reduced by death to three, one of whom, Gideon Prior, was aged and infirm, it was deemed important that an addition of four or five persons should be made to the Session. At a meeting of the congregation, February 22, 1838, it was determined by vote that five persons be chosen to the office of Elder, and the Session nominated Wm. M. White, Wm. Jamison, Joseph Carrel, James Weir, and Hugh Mearns, who were all elected unanimously. Joseph Carrel not deeming it his duty to accept the office, the others were ordained as Elders on the second Sabbath of April following. This was about a year after Mr. Belville was disqualified by a bronchial affection from preaching. The subject of electing his successor was much discussed by the people, and the nomination of the individuals ultimately chosen and ordained Elders was probably influenced in a considerable measure by considerations pertaining to the choice of another Pastor.

On the 29th of September, Mr. Belville again expressed to the Session his desire that he might be released from all pulpit and pastoral duty, and that his relation to the

and entire relief from ministerial work might prove the means of his restoration to physical vigor, but Providence had ordered otherwise, and he continued to decline until his death, which took place at Hartsville, Pa., at the house of his brother-in-law, Rev. Jacob Belville, August 14, 1856. He married Miss Catharine Belville, daughter of Rev. R. B. Belville. His son, George Ely, and his daughter, Rebecca Ely, subsequently became members of Neshaminy Church, the latter of whom married Rev. James L. Amerman, Pastor of the Reformed Church, Bergen, N. J. His eldest son, Belville Ely, became a merchant in Cuba, West India Islands.

church might be severed. They reluctantly concurred in his request, and the congregation were summoned to meet on October 1st to act upon his resignation, when no further opposition to its acceptance was made.

At the meeting of the Second Presbytery of Philadelphia, in Burlington, N. J., October 2d, 1838, the following communication and request was made in writing by Mr. Belville:

DEAR BRETHREN:—I am under the painful necessity of asking your permission to resign to your care the beloved charge, with which I have been happily connected, now for more than twenty-five years.

The painfulness of this act is much alleviated by the fact that the separation arises from no disaffection nor dissatisfaction on either side; but from my inability to perform a Pastor's duties, in consequence of a distressing disease in my throat, which has continued now for eighteen months without any prospect of relief.

R. B. BELVILLE.

Mr. William M. White appeared in Presbytery and presented the following written communication from the congregation of Neshaminy, viz.:

“ At a meeting of the congregation of Neshaminy, held in the church, Oct. 1, 1838, William R. Blair in the chair, and Charles Long, secretary, the following preamble and resolutions were adopted:

Whereas, our beloved Pastor, Rev. R. B. Belville, has for the last eighteen months been afflicted by a disease which has rendered him incapable of performing pastoral duties; and

Whereas, he has made known to us his determination to seek the dissolution of the relation which he has sustained to us so long

and so happily, and has earnestly requested our concurrence in this painful measure; therefore,

Resolved, That while we deeply sympathize with him in his affliction, and feel that in parting with him, and being deprived of his valued services as a minister of Christ, we shall endure a severe bereavement, we cannot, nevertheless, consistently make opposition to his judgment in the matter, but shall endeavor to submit to the decision of Presbytery in the case, viewing it as a dispensation of divine Providence, in which we are bound to acquiesce.

Resolved, That we entertain a grateful sense of the laborious and faithful manner in which our esteemed Pastor has discharged his duties among us for upwards of five and twenty years, and shall follow him with our best wishes and kind feelings whithersoever a kind Providence shall direct his steps; and we will hope to see in the light of heaven that this mysterious event has been in mercy to the parties immediately concerned, and for the glory of Him who worketh all things after the counsel of His own will.

On motion, *Resolved*, That William M. White and Samuel Craven, be the Commissioners to forward these proceedings to Presbytery.

WILLIAM R. BLAIR,

Attest, C. LONG, Secretary."

Chairman.

The Presbytery proceeded to consider the above application of Mr. Belville, when it was resolved that while the Presbytery deeply sympathize with their beloved brother and the congregation in the affliction with which they have been visited, they feel that the indications of Providence are plain.

Resolved, That the pastoral relation of the Rev. Robert B. Belville to the congregation of Neshaminy be, and it is hereby dissolved, this dissolution to take effect on the 1st day of November ensuing.

C. VAN RENSALEAR,

JOHN McDOWELL, } Clerks.
JOHN MASON.

Moderator.

Mr. Belville remained at his home near the church till the Spring of 1839, when, having sold his farm to Capt. Charles Dixey, of Philadelphia, he removed to Lancaster Co., Pa., where he resided four years, hoping still to regain the use of his voice. He then purchased a property near St. George's, Delaware, to which he removed in 1843. In 1845 he went to Cincinnati as a Commissioner to the General Assembly. At the close of its sessions he visited Dayton, Ohio, where some of his relatives lived; but during this visit he was taken sick of bilious fever, and died after an illness of one week; aged fifty-five years. His remains lie interred in the Cemetery at Dayton.

The following inscription is on his tomb :

HERE REST THE REMAINS OF

REV. ROBERT B. BELVILLE.

He was 25 years Pastor of the Presbyterian Church of Neshaminy, Bucks Co., Penn. Beloved and eminently useful among the people of his charge. Being obliged by ill health to give up the Pulpit, he removed to the State of Delaware in 1843, and came to Cincinnati as a Delegate to the General Assembly of 1845 from the Presbytery of New Castle. After the adjournment of the Assembly, while on a visit to his friends in this place, he was called by death to the General Assembly of the first born above.

DIED JUNE 28, 1845.

AGED 55.

The pen of inspiration has written his epitaph.

“ BLESSED ARE THE DEAD, WHO DIE IN THE LORD.”

CHAPTER XVIII.

DIVISION OF THE CHURCH.—ELECTION OF A PASTOR.

In consequence of the fact that Rev. Mr. Belville was unable for a year and a half previous to his release from the Church to fulfil the duties of a Pastor, the minds of the congregation were prepared to choose his successor much sooner than they would otherwise have been. Indeed it seemed desirable to many, that the vacancy should be filled as soon as Providence opened the way. Accordingly a petition was presented to the Session, signed by about ninety individuals, requesting them to call a meeting of the congregation to elect a Pastor. The Session acceded to the request, and fixed upon November 15, 1838, as a suitable day, and invited Rev. C. C. Cuyler, D. D., of Philadelphia, to be present and preside as Moderator of the meeting. After due notice had been given to the people, the meeting was held on the day specified; and after a sermon from Dr. Cuyler the election took place. William Carr was chosen secretary.

In the absence of any provision in the charter of the church prescribing who should vote, the Moderator decided, that according to the Form of Government, Chap. 15th, Section 4th, the communicants and contributors are alone entitled to vote in the election of Pastor. William

H. Long, Robert McKinstry, and William R. Blair, were appointed tellers.

James P. Wilson, son of Rev. James P. Wilson, D. D., formerly Pastor of the 1st Presbyterian Church of Philadelphia, a licentiate of the 2nd Presbytery of Philadelphia, was nominated for the pastoral office; and upon counting the votes there appeared to be 102 votes for Mr. Wilson, and 96 blank.

The Form of Government, Chap. 15th, Section 5th, directs, that "when the votes are taken, if it appear that a large minority of the people are averse from the candidate who has a majority of votes, and cannot be induced to concur in the call, the presiding minister shall endeavor to dissuade the congregation from prosecuting it further." In obedience to this injunction the Moderator, finding that the minority would not concur in the choice of Mr. Wilson, used earnest endeavors to lead the people to unite upon some one else, or to defer decisive action till a future time. Meeting with no success in his efforts, he proceeded to prepare a call in due form for the signature of the people or their representatives. James Horner, Joseph Carrell, Joseph Carr, Robert McKinstry, and Joseph Hart, were appointed a Committee to sign the call in behalf of the congregation, and to prosecute it before the Second Presbytery of Philadelphia. James Horner, at his own request, was excused from serving on the Committee, and William H. Long was substituted in his place.

At a meeting of the 2nd Presbytery of Philadelphia, held December 11, 1838, in the Second Presbyterian Church of Philadelphia, the commissioners appeared with the call properly certified, and asked that, if the way were

clear, Mr. Wilson might be ordained and installed as the Minister of the people of Neshaminy. A remonstrance against his installation in that office was also presented by representatives of the minority, setting forth, that "it was evident to the minds of most of the Session, that at the election for Pastor several illegal votes had been given; and that as out of one hundred and ninety-eight votes, being the whole number given, Mr. Wilson had a majority of six votes only, it was considered very doubtful, whether he had a majority of legal votes." The commissioners and those who favored Mr. Wilson, thought that he had a clear majority, and that some of the votes cast in opposition to him were illegal.

The Presbytery, after deliberating upon the case, determined that it was unwise to put the call into his hands, and declined to take measures for his ordination; and they urged the congregation, through their representatives, to hold another election, and unite upon some one who would be acceptable to all. At the request of the Session, all but one of whom (Gideon Prior) were among the remonstrants, the Presbytery appointed supplies for the vacant pulpit.

The members of Presbytery thus appointed preached regularly in the church until January 27, 1839. Meantime, a majority of the Board of Trustees, one of the Elders, and many of the congregation, being anxious that Mr. Wilson should be set over them in the Lord, a petition was circulated for the signatures of those who desired that the Session would call a congregational meeting, with a view to choosing him as Pastor. On the first of January this petition, signed by eighty-four individuals, was

presented to the Session, at its meeting held at the house of Elder James Horner. The petitioners claimed to be a majority of the pew-holders in the congregation. The Session did not act upon the petition that day, but deferred action till another meeting held January 5th, at the house of Elder Hugh Mearns, when they resolved, that "in their judgment it will not conduce to peace and unity to convene another meeting of the congregation for the election of a Pastor so soon after the recent election, and the action of the Presbytery thereon. The divided state of opinion in the congregation on this subject forbids the hope of a more favorable result at present from another meeting."

On the 7th of January the Board of Trustees met, and a majority of them, five out of nine, passed a resolution, that "Whereas, it is known to be the wish of a majority of this congregation, that Rev. James P. Wilson should have the use of the church for public worship;" and "Whereas, the Session in defiance of the plainly expressed wishes of the congregation" have given the possession of the pulpit to others; "and have refused to call a congregational meeting, when petitioned by a majority of the voters of the congregation;" therefore, "Resolved, that the use of the church for the object above mentioned from and after the 14th inst. be and it is hereby tendered to the Rev. James P. Wilson, to the exclusion of all others."

The Sexton, Amos Torbert, sympathized with the majority of the Trustees: he held the key of the church, and when the Session demanded the key, that the house might be opened for the supply sent by Presbytery, he, acting under instructions from the Trustees, refused to surrender it. However, the pulpit was occupied by the

Presbyterial supply two or three Sabbaths beyond the date, to which the use of it by these supplies was limited by the Trustees. The clergymen sent by Presbytery were requested by the Session not to read notices of meetings of the Congregation for any other purpose than public worship, except as they were directed to do it by the Session.

Those among the people who were favorable to Mr. Wilson, believing that the Second Presbytery would not reconsider the determination they had expressed in refusing to put a call into his hands, and that they would not ordain him over the congregation, thought it might be best to transfer the relations of the church to another Presbytery. With this in view, by direction of the majority of the Board of Trustees, some one after service on Sabbath, January 27, 1839, announced before the people had left the house, that there would be a congregational meeting on Thursday, January 31st, to test the wishes of the church and congregation in regard to withdrawal from the Second Presbytery, which was then Old School, and joining the Third Presbytery of Philadelphia, which was recently formed in connection with the New School Assembly. The supply sent by Presbytery then read from the pulpit a protest, previously prepared by Session, against the proposed meeting. Notwithstanding this protest the meeting was held January 31st, Robert Ramsey being chairman, and Wm. H. Long and Joseph Hart, secretaries, and that part of the congregation, who desired Mr. Wilson as Pastor, voted unanimously to leave the Second Presbytery, and apply for admission into the Third. Before this was done, a delegate of the Session, who was present, read by their direction a paper, in which it was

attempted to show the illegality and impropriety of this action. No notice was taken of these protests, though respectful attention was given to them while they were read. After voting to change their Presbyterian relations, the meeting passed a resolution, that the call previously given to Mr. Wilson to be the Pastor of the church, be presented by the commissioners named in it to the Third Presbytery, and that the Presbytery be requested to receive the church under its care, and install Mr. Wilson over it.

Previous to February 10th, the whole congregation had worshipped together on the Lord's day, and the services had been conducted by the Presbyterian supply. But on that day Mr. Wilson, as he had been requested to do by the Trustees, occupied the pulpit. Not long after he had taken his seat, Rev. William D. Howard, the appointee of the Second Presbytery of Philadelphia, appeared in the church, and James Horner, the Moderator of the Session, rose and demanded the pulpit for him in the name of the Session. No response and no movement to vacate the pulpit being made by Mr. Wilson, Mr. Howard publicly protested against his conduct in retaining possession of the sacred desk in opposition to the wishes of the Session, and, as he claimed, a majority of the people. The Moderator of the Session then read a remonstrance against the course of the Trustees in the matter, and, as had been previously arranged, gave an invitation to all persons who sympathized with the Session, to retire to the school-house in the grave-yard, and hold worship there, declaring at the same time that they did not relinquish nor forfeit their right to the use of the church and all the property appertaining to it.

They accordingly, in number about one hundred and forty, as is said, went from the meeting-house to the school-house, and had religious services there. This was the end of the union of the two parts of the congregation in the exercises of the sanctuary. The division, begun in feeling and sentiment months before, was consummated that day. For several years afterwards there was much bitterness and animosity on the part of some on the one side towards some on the other. But time does much toward healing such wounds.

At the meeting of the Third Presbytery of Philadelphia, which was held about the middle of February, the Neshaminy Church of Warwick, by request of the Commissioners previously appointed, was taken under the care of the Presbytery and its name enrolled on the list of its churches. The call for the services of Mr. J. P. Wilson as Pastor, being found in order, was put into his hands, and by him accepted. Appropriate arrangements were made, and on February 26th, 1839, he was ordained and installed at Neshaminy.

Meanwhile the part of the congregation who were opposed to Mr. Wilson, and who remained with the Second Presbytery of Philadelphia, though they had withdrawn from the worship maintained in the church, still did not abandon the claim to the building and all the property belonging to the corporation. They asserted that they were a majority of the congregation; that all but one of the members of the Session were with them; and that they were unjustly deprived of the privilege of assembling in the meeting-house under their chosen officers and spiritual guides. Hence, they instituted a suit at law

against the Sexton and Trustees of the church under the pastoral care of Mr. Wilson for possession of the house of worship. This suit was brought before the Court of Common Pleas of Bucks County, sitting in Doylestown, in September, 1841. After testimony had been taken by counsel on both sides from several witnesses, it was proposed to settle the case by compromise before it was passed to the jury, and an adjustment was agreed upon in the following terms:

In the Common Pleas of Bucks County.

No. 41. September, 1841.

Summons in Ejectment.

The Trustees of the Presbyterian Church in the Township of Warwick, in the County of Bucks, for the use of the Minister, Elders and Members of said Church,

versus,

Amos Torbert, *Tenant*, William Long, Jr., Joseph Hart, William H. Long, John Polk, Samuel McNair, Robert Darrah, Robert Ramsey, Andrew Long, Jr., and Robert McKinstry, claiming to be the Trustees of the Presbyterian Church, in Warwick Township, in the County of Bucks, *Landlord*.

September 22, 1841. Jury discharged by consent, and the following agreement entered of record: and by consent the jury discharged, and the cause settled on the following principles:

The Church, and ground thereunto attached, to be sold at public sale on the 21st day of October next, the bidders to be the respective claimants in this suit. The purchasers to pay the other party one-half of the purchase money within sixty days thereafter, when full and entire possession is to be delivered to the purchasers of the Church and Church lot. The grave-yard is to remain in common forever to those and their descendants and their successors, who have a right to bury there at this time, each party to

employ their own sexton. The personal property to be equally divided. The act of Incorporation to follow the building.

Joel K. Mann is appointed to superintend the sale and to settle any dispute respecting the personal property, and whose award shall be final. In case Mr. Mann cannot attend, Charles Lombaert, Esq., is to be an Alternate. Each party to pay their own costs, and the docket costs to be equally divided.

Mr. Wilson's congregation met September 30, 1841, and passed resolutions expressing full confidence in their Trustees, and their belief that they would do what was best for their common interests in regard to purchasing the church and the lot around it; and their satisfaction and gratitude that the suit had been terminated by an amicable settlement. They also

“Resolved, That Rev. J. P. Wilson, James G. Thomson, William Carr, and Nathan McKinstry be a committee to address a conciliatory letter to those who have separated from us.”

William Long, Jr., Robert Darrah, Joseph Hart, and Robert McKinstry were appointed to carry out the views of the congregation by attending the sale, and buying the church property, if the price should fall within proper limits.

The sale was made on the 21st of October, and the highest bid was from the congregation of Mr. Wilson, who had been alone statedly worshipping in the church for nearly three years subsequent to the division. The sum at which the property was bid off, was six thousand dollars. Half of this was paid to the other party, and the personal property was divided equally between the two parties, under the supervision of a committee from

each Board of Trustees. Included in the personal property were some funds at interest, which were equitably divided. With the money thus obtained, and some money raised by subscription, the Old School party built, in 1842, a neat stone church in Hartsville, in which they have worshipped since that time. The Pastors of that congregation, for which a Charter was obtained in 1842, have been since the division, Rev. Thomas B. Bradford, Rev. Henry R. Wilson, D. D., Sen., Rev. Jacob Belville, Rev. A. M. Woods, and Rev. G. H. Nimmo; and Rev. John McCluskey, D.D., supplied the pulpit about a year and a half.

CHAPTER XIX.

PASTORATE OF REV. J. P. WILSON.

In consequence of the withdrawal from the Neshaminy Church in Warwick of the following Elders, viz.: Hugh Mearns, James Horner, Samuel Craven, James Weir, William Jamison, and William White, there remained of the original Session only Gideon Prior. It became necessary therefore to elect others to fill the vacancy. At a congregational meeting held March 28, 1839, Joseph Carrell, Joseph Carr, and Nathan McKinstry were elected, and

soon after duly installed as Elders, by prayer and the right hand of fellowship.

In 1842 it was deemed advisable by the Trustees to repair and remodel the meeting-house, and the congregation heartily concurred in the plan. The building accordingly was thoroughly renovated. The square windows on the sides were removed, and long Gothic windows were substituted in their stead; a large window of the same style was placed in the end back of the pulpit; two small doors in the front end gave place to a single large one; and a vestibule was made, which should contain the stairs leading to the gallery. The church was also beautifully painted within and without, and refurnished. When the improvements were all completed, it presented the appearance of a new edifice, and was in fact quite dissimilar and far superior to its former self. The whole expense of the work was more than \$2000.

Almost immediately after Mr. Wilson's ordination an increased attendance on the ministrations of the Word was visible, and at successive communions persons professed their faith in Christ, and were incorporated with his visible people.

An unusual degree of interest on the subject of religion manifested itself in the congregation in 1840, during which year fifty-two persons were hopefully converted and admitted to the fellowship of the church. In the early part of 1845 a gracious season of revival was enjoyed by the church, as one result of which fifty-four persons were received by the Session on examination, at the communion in May.

In regard to this work of divine grace the Pastor

recorded these remarks in the Book of Sessional Records :

REMARKS.

“ Fifty-four additions in all at the communion in May, 1845, the fruits of a glorious Revival of Religion in the congregation and vicinity. Behold! what hath God wrought! Glorious and blessed be His holy name forever and ever!

“ This revival was characterized by great stillness and power. The Synod of Pennsylvania appointed a day of humiliation, fasting, and prayer throughout their bounds, in view of the low state of religion in all their churches. This day was in January, 1845. By some mishap the day passed unnoticed by us; and we resolved to appoint another day two weeks distant, as a day of humiliation, &c. for our own church particularly. There was a general disposition among our church members to unite in fervent supplication to Almighty God for his blessing on the anticipated meeting. All felt that something must be done. Few came to the solemn feasts.

“ The day came. The Pastor conducted the morning service, and during the intermission of half an hour, Dr. E. S. Ely, who was expected earlier, came. He preached in the afternoon. The Pastor urged on Christians their obligations, and the necessity that the *whole church* should unite in fervent secret prayer for a divine blessing. Christians seemed to feel much. All difficulties were removed; secular work was suspended; private jealousies and heart-burnings were healed over; and the injured persons generally were reconciled to the injurers. ‘If thy brother hath aught against thee, go,’ &c.

“ The intention of the Pastor a month previously was

to make the fast day the commencement of a series of meetings for several days. Dr. Ely preached again on Thursday evening, and returned to the city on Friday morning. The Pastor preached on Friday evening, and on Saturday evening, and three times on Sunday, and on Monday afternoon. On Monday afternoon, Dr. Joel Parker, of Philadelphia, came, and preached that evening, and every afternoon and evening during the week, and three times on Sabbath, while the Pastor went down and supplied his pulpit on that day in the city.

“The meetings continued with increasing interest. On Thursday evening an invitation was given for any who wished to be prayed for particularly, to come out at the close of the session and take the front seats; nine came forward; on the next evening, seventeen more; on Saturday evening, thirty-two; on Sunday evening, forty-eight. On Monday morning Dr. Parker returned to the city, and the Pastor preached every evening that week, and every other evening, alternately, the following week. Each public service was preceded by a public prayer-meeting in the church. Enquiry meetings were held every afternoon from 3 to 5 o'clock, and all the anxious were requested to attend that meeting.

“The meetings were continued in the church two evenings in the week until the month of May. The converts were assembled together frequently and addressed, in order to instruct them and relieve their doubts, &c., previous to communion and reception into church-fellowship.

ADDENDA.

“1. The meetings were always dismissed before 10 o'clock, P. M., and the usual order of public services

was at no time interrupted, not even a prayer, or hymn, or reading the Scriptures omitted once.

“2. The sermons were generally *doctrinal*, the only foundation for duty; the sovereignty of God was preached, and the duty of immediate submission.

“3. All the converts who were heads of families, engaged at once in the performance of the duty of family prayer, and there seemed to be on the part of all a willingness to do their duty.

“4. There was no difficulty in speaking to any one on the subject of personal religion. Sinners seemed to desire religious conversation, and manifested no disposition to shun it.

“5. It is remarkable, that in this revival, all those who had long been hesitating and loitering, as it were, around the gate of heaven, and who, every one thought, would be the first subjects, all of these were *without an exception* passed by. May God in His infinite mercy reach them yet!

“6. The anxious were not, as it were, put into a *pew* and kept there, while Christians went out to convert others, but they were immediately put to work, while their hearts were warm, and they were informed that much of the burden of the work must now be done by them; they were not suffered to stagnate.

“7. One great and most useful and important instrumentality was unavoidably omitted, faithful and regular visitation of all the families of the congregation, which should never be omitted, both previously and during the meeting.

“It was deemed proper to make the above brief record of a most gracious outpouring of the Holy Spirit:

the only revival that occurred in the Synod of Pennsylvania, and perhaps in the whole church, during a long period of coldness.

May 10, 1845.

JAMES P. WILSON."

During his pastorate, Mr. Wilson baptized, adults 75; infants 96.

In the spring of 1847, Mr. Wilson was chosen by the Board of Trustees of Delaware College at Newark, Del., President of that Institution, and regarding that position as a more important field of labor, which would afford opportunities for more extended usefulness, after mature deliberation he accepted it, and resigned his charge at Neshaminy, much to the regret of his congregation. They were warmly attached to him; the church was in a flourishing condition, and it would have been a source of gratification on many accounts to him to have remained with those, among whom he commenced his work in the ministry. But the voice of Providence seemed clearly to indicate that he should be at the head of a Seminary of learning which was then struggling with many difficulties.

The meeting of the congregation to receive his resignation took place June 30, 1847. Dr. James S. Rich was appointed Moderator, and Wm. H. Long, Esq., Secretary.

The following Committee was appointed to draft resolutions expressive of the feelings of the congregation on the occasion, viz.: George Jamison, Mahlon Long, Robert Ramsey, Joseph Carrell and Jacob H. Rogers, Esq., who reported the following preamble and resolutions, which were unanimously adopted:

Whereas, Our Pastor, the Rev. James P. Wilson, has felt himself called in the Providence of God to labor in a different part of Christ's vineyard, and has therefore requested to be dismissed from us, we waive all personal and selfish considerations, which would prompt us to retain him, and comply with his request, though to us it is a painful task to sever the tie which has united us in so tender a relation. Therefore,

Resolved, That this Congregation receive the resignation of our Pastor with unfeigned regret, arising from our attachment and love, but feel it a duty we owe to the literary institutions of our country, to accede to the wishes of the patrons of Delaware College, who have unanimously elected Mr. Wilson to preside over that Institution.

Resolved, That the departure of our Pastor from us on the present occasion deeply impresses on us the recollection of his untiring efforts to promote the spiritual welfare of this branch of the vine of the kingdom of Christ, and his sincere desire to lead us to dwell in the house of the Lord all the days of our lives, to behold the beauty of the Lord, and to inquire in his temple.

Resolved, That we congratulate our Pastor upon the sufficient evidence of his industry and usefulness among us, afforded by the increase of living witnesses of the truth during his ministration; the attachment and affection prevailing among the congregation; the beauty of the church edifice; the general and constant attendance at places of public worship, and the elevated tone of religious, literary, and moral sentiment prevailing in the community.

Resolved, That we tender to our Pastor our most earnest wishes for his spiritual and temporal welfare, and sincerely desire that before the throne of grace and in his own heart we still may be held in affectionate remembrance.

Messrs. Nathan McKinstry, Joseph Carrell and Joseph Carr were appointed Commissioners to carry the resignation of the Pastor, and the acceptance of it by the congregation, to the Presbytery.

The dissolution of Mr. Wilson's pastoral relation to the

Church at Neshaminy was made by the Fourth Presbytery of Philadelphia, to take effect June 30, 1847.

He remained at the head of the College in Delaware three years, when he was called to the pastorate of the Central Presbyterian Church, Northern Liberties, Philadelphia. Here he was highly esteemed for his work's sake. The congregation grew and flourished under his care; but at the expiration of three years, he was summoned by the Trustees of Union Theological Seminary, in New York City, to take the Chair of Professor of Didactic and Polemic Theology. Preferring, however, the labors of the Pastor, he remained in this Professorship but three years, when he was invited to the charge of a newly-formed congregation, called the "South Park Presbyterian Church," in Newark, N. J., where he has been successfully devoting his energies to the upbuilding of Christ's kingdom for the past nineteen years.

He received the degree of Doctor of Divinity from the University of Pennsylvania in 1848.

CHAPTER XX.

BIOGRAPHICAL SKETCHES.

JOSEPH HART.

One of the members of the congregation, of whom it seems proper to speak particularly, was Joseph Hart. He was the son of Col. William Hart, and was born in Hartsville (which village was named for his family) in 1792. He filled the post of Deputy Clerk of the Orphan's Court of Bucks County for several years, while the County Offices were at Newtown, and was then esteemed a very correct and upright young man. He married Miss Mary Carr of Hartsville, and having been engaged in mercantile business in Philadelphia for a considerable period, he at length permanently fixed his residence in the former place, the home of his childhood and youth, and superintended the cultivation of his farm. He was one of the Trustees of Neshaminy Church, repeatedly re-elected for many terms, and its Treasurer from 1841 to 1860, when he resigned the office, ill health and the infirmities of years requiring release from all unnecessary care. He left in his will \$100 to aid in the construction of a sidewalk

from Hartsville to the Neshaminy Church, provided the work were finished within two years after his death, and the legacy mentioned in the following codicil:

I give and bequeath \$200 to be expended for a marble slab to commemorate the History of said Church with its Pastors, and any other incidents that may be considered necessary, important or interesting, and that the Rev. J. P. Wilson and Rev. D. K. Turner prepare the said history, and direct where it shall be placed in the church, and my will is that the said \$200 be paid to the Trustees of said church, that they render all the aid necessary in placing it in the church.

The monumental slab, thus provided for, was placed in the vestibule of the church, opposite the front door, not many months after Mr. Hart's death. He was a warm friend of the church, and a constant attendant upon the ministrations of the sanctuary, even to extreme age. In the repairs and improvements of the meeting-house and the grave-yard, his taste and sound judgment were much sought and relied upon by the Trustees; and in the management of the finances of the congregation he was careful, accurate and conscientious. He died November 4, 1872, aged 82 years.

WILLIAM CARR.

Another of the prominent men of Neshaminy Congregation was William Carr. He was born in Warwick, September 12, 1789, and was admitted to the communion of the church during the remarkable religious interest in 1822. He was first elected a Trustee of the church in 1819, and served in that office for a number of years, and

as Treasurer for a short period. Being appointed by Governor Wolff, of Pennsylvania, in 1831, Clerk of the Orphan's Court, he removed to Doylestown, and after his term had expired he was employed in other capacities in the public offices there a long time. A member in high standing in the Masonic Order, he became interested in the erection of the Masonic Hall in Chestnut street, Philadelphia, and upon transferring his residence to that city, he was employed to superintend that important work. Subsequently he resided in Allentown, Pa., where he passed the last years of his life, and died March 10, 1872, in the 83d year of his age. He was faithful to all the trusts reposed in his hands; and a man of more than usual information, particularly upon the history of his own country and the local annals of the region in which he lived. His interest in the church at Neshaminy was never lost, and among his latest acts was sending from Allentown a donation to the Trustees to aid in repairing the house in which he had so often in former years worshipped.

ROBERT DARRAH.

Robert Darrah was born in New Britain Township, February 8, 1789. He was the son of James Darrah, and grandson of Capt. Henry Darrah, who was commander of a company of soldiers in the Revolutionary War. When Robert was a boy, his father moved from New Britain to the farm in Warminster, once owned and occupied by Rev. Charles Beatty, one of the pastors of Neshaminy Church. Here he passed most of his life. During the war of 1812, with Great Britain, he served in the American army,

being in Delaware several months, to oppose a threatened attack by the British upon Philadelphia. He married Miss Catharine Galt of Lancaster Co., Pa., and both the parents took a deep interest in the education of their children, as they grew up around them. He felt the importance of knowledge and mental training to the young, and built a school-house on his own grounds, which was afterwards enlarged, and in connection with Joseph Hart and others he provided a teacher, from New England or his own neighborhood, year after year for a long period. This school was of a high grade, in which several of the teachers were graduates of Yale or other colleges, and the Classics, French, and the higher branches of Mathematics were thoroughly taught. A number of young men from the vicinity were prepared in it for college, and many young ladies and gentlemen went forth from its humble walls to engage in teaching common schools.

Mr. Darrah was a liberal supporter of the Gospel, one of the Trustees of Neshaminy Church from 1841 to the time of his death, and frequently president of the Board. He did much by his credit, generosity, and personal influence, at the period of the division in the congregation, to secure the purchase of the church property for that part of the people who adhered to Rev. James P. Wilson. When the church edifice was remodeled, in 1842, no one did more than he by his own labor, his horses and wagons, and his contributions, to bring the enterprise to a successful conclusion. Being an industrious and energetic farmer he accumulated a considerable estate, and always used his means in the interest of morality, temperance, education, and religion. In 1850 he built a house on the

eastern part of his property near Hartsville for his own residence, where he died August 5, 1860, aged 70 years.

DR. JAMES S. RICH.

Dr. James S. Rich, born in 1795, pursued the study of medicine in the University of Pennsylvania in Philadelphia, and was admitted to practice and received the degree of M. D., when about twenty-four years of age. He almost immediately established himself as a physician in the vicinity of Doylestown, Bucks Co., and built up a large, lucrative and successful practice, in which he was engaged for more than twenty years, when declining health obliged him to relinquish the active duties of his profession for eight years. Being restored to comfortable health by a kind Providence, he received the appointment from the City of Philadelphia of Physician at the Lazzaretto on the Delaware river, below the City, and continued in the faithful and laborious fulfilment of the responsibilities of that position three years, when he removed to Churchville, Bucks Co., and entered upon the practice of his profession there. For more than twenty years he resided in that place, useful, respected, and honored as an excellent physician, and an unusually intelligent citizen. During the last four or five years of his life the infirmities of age prevented his going much from home to attend the sick. He first made a public profession of religion at the Central Presbyterian Church, Northern Liberties, Philadelphia, Rev. Anson Rood, Pastor; from which he transferred his membership by letter to Neshaminy Church, January 9, 1846. His death

occurred March 8, 1875, when he was eighty years of age. A noble man was removed when his spirit took its flight.

JAMES A. DARRAH.

During the pastorate of Mr. Wilson, James A. Darrah, son of Robert Darrah, was one of the young men under his care who afterwards became a Minister of the Gospel in the Presbyterian Church. He was born in Warminster, near Hartsville, on the property which once belonged to Rev. Charles Beatty, in the year 1821. He united with Neshaminy Church in youth; prepared for college at schools in the neighborhood of his home, and after pursuing the usual course of study at Nassau Hall, Princeton, graduated at that institution in 1840. He had his mind turned during most of the years of his academical and collegiate course toward the practice of Law, and with that in view he became a student in the office of Judge Fox, in Doylestown, and was admitted to the bar as an attorney, September 9th, 1843. But not feeling satisfied that he was in the path of duty in this profession, and his heart prompting him to preach the everlasting Gospel, he entered the Theological Seminary of Yale College, New Haven, Conn., and was there most of three years, being meantime licensed to preach by the Fourth Presbytery of Philadelphia, September 23, 1846. For some months after the close of the regular curriculum of study he labored as a Missionary in the vicinity of Winchester, Virginia, and then bent his steps toward Missouri; the "Great West" seeming to call upon him to take part in shaping its destinies. About that time

it was desired to establish a College near St. Louis, at Rockhill, which was subsequently called "Webster College," after the great "expounder of the Constitution." Mr. Darrah was invited to become Stated Supply of the Rockhill Presbyterian Church, and to be Principal of the Preparatory Department of the College. Having been ordained by the Presbytery of St. Louis, October 3, 1849, he labored here faithfully and successfully in connection with the Church and College nine years. In the course of Providence, after supplying the church in Troy, Illinois, for a short period, he was called to the pastorate of the Presbyterian Church in West Ely, Missouri. When he went to this place, the farm formerly owned by Rev. Ezra Stiles Ely, D. D., and the house which the Doctor built on it for his own residence, were for sale. The dwelling was one of several unusually good houses which were erected for the Professors in the Theological Seminary, that Dr. Ely attempted to establish in Missouri. The enterprise was in advance of the age, and after a few years was given up, with a great pecuniary loss to those who originated it. After Dr. Ely's death, the property on which he resided temporarily was bought by Mr. Darrah, who has lived there and been Pastor of the Presbyterian Church since April 17, 1859.

BENJAMIN FRANKLIN WRIGHT.

Benjamin Franklin Wright was born in Warrington, Pa., August 30, 1808. He resided in Hartsville and Greene Co., Pa., till 1847, when he removed to Philadelphia. In 1855 the suburbs and rural districts of the County of Philadelphia were consolidated under one

city government. The next year, 1856, he was elected to the Common Council. After being two years in this office, he resigned, and was appointed Building Inspector of the city, in which capacity he served three years, and subsequently being appointed by the Supreme Court of the State of Pennsylvania, he served as Building Inspector eleven years more, at a period when Philadelphia was growing in size and population with rapidity unequalled in its history, and when the labors and responsibilities of the office were very arduous. During this period, he was chosen again a member of the Common Council. He was in important positions in the city more than sixteen years, and was widely esteemed and respected. Having lost several members of his family by death, the remains of all of whom were buried at Neshaminy, he took a deep interest in the erection of the chapel at the grave-yard in 1871, as will appear in a subsequent part of this volume. Unexpectedly to all his friends his death occurred suddenly in Philadelphia, March 6, 1876, when he was in the sixty-eighth year of his age. After appropriate funeral services in the city and in the cemetery chapel at Neshaminy, his body was interred there among his kindred.

GEORGE W. HART.

George W. Hart, son of John and Mary Hart, of Warminster, Bucks Co., was one of the youth of Neshaminy. He was prompted by a desire for learning, to obtain a liberal education, and pursued his preparatory studies in the vicinity of his home. He entered the Sophomore Class in Yale College in 1844, and spending three years in that institution, graduated in 1847 with the creditable

reputation of a faithful student and a superior scholar. Still incited by a longing for information and for knowledge of the manners and customs of foreign lands, he travelled extensively after his graduation, visiting California, Australia, China, and other regions ; but at length, fixed his residence and engaged in mercantile business in Philadelphia, where he married and now lives, a useful citizen and an upright man.

THE MCKINSTRY FAMILY.

For a long period of years one family, among others that deserve particular notice, was connected with the congregation, that of Robert McKinstry, Sen. In 1847 and for a number of years previously, five sons of his, John, Robert, Nathan, James, and Henry, and their sister Jane, were all members of the Church and lived in the same vicinity. In 1850, and some years subsequently, John and Nathan resided in the same house, the latter of whom was married and had a family around him. Adjoining them James resided, and adjoining his farm was the property of Henry. John was during a long period one of the Trustees, and Nathan and Henry were both Elders. Another brother, William, resided in Ohio. All the children of the elder Robert McKinstry were associated with the people of God, and honored the Christian profession. In the house of Nathan and John, in consequence partly of the feeble health of some of the members of the family, meetings for preaching were held frequently on some evening in the middle of the week, through the space of twenty-five or thirty years or more, between 1840 and 1870, in the pastorates of Mr. Wilson

and Mr. Turner, and many were the sweet seasons of refreshing contemplation of divine truth and communion with God and his friends, that were enjoyed under that roof. One of the sons of Nathan is an Elder in a Presbyterian Church in Ohio. The different branches of this family-connection having their homes in the extreme western part of the congregation, near the "County Line" School-house, sustained principally by their own efforts and personal instruction the Sabbath-school taught in that building for more than a generation. The Lord remembers mercy toward them that fear him, and to their children's children.

CHAPTER XXI.

PASTORATE OF REV. D. K. TURNER.

For some months after the termination of Mr. Wilson's Pastorate the pulpit was filled on the Sabbath by supplies appointed by the Presbytery, and other Clergymen. On the 6th of March, 1848, a meeting of the congregation was held for the election of a Pastor, at which, by request of the Session and some of the members of the Fourth Presbytery of Philadelphia, Rev. John Patton of Philadelphia presided. Having preached a sermon appropriate to the occasion, he proceeded to act as Moderator of the election.

George Jamison was appointed Secretary. The choice was by ballot according to custom, and when the ballots were counted, it appeared that by an almost unanimous vote, which was then made unanimous, Rev. Douglas K. Turner was chosen Pastor.*

Messrs. Joseph Carr, William Long, Jr., John C. Beans, Nathan McKinstry, William H. Long, and John Polk, were appointed Commissioners to sign the call on behalf of the congregation and prosecute it before the Fourth Presbytery of Philadelphia.

On the 12th of April Mr. Turner was received under the care of the Presbytery as a licentiate, the call was put into his hands, and he signified his acceptance of it. April 17th, he was examined by the Presbytery at an adjourned meeting at Neshaminy, and the ordination was appointed for the next day, April 18th. The Exercises of the Ordination and Installation were as follows: Prayer by Rev. C. S. Conkling of Mount Pleasant, N. J.; Sermon by Rev. Albert Barnes of Philadelphia; Constitutional Questions proposed and ordaining prayer by Rev. David

* Mr. Turner was born in Stockbridge, Mass., December 17, 1823, but resided most of the years of his youth with his parents in Hartford, Conn. He graduated at Yale College, New Haven, Conn., in 1843, and after teaching a year in Hartford, studied Theology in the Theological Seminaries of Andover, Mass., and New Haven, Conn. He was licensed to preach by the Hampden East Congregational Association of Massachusetts in 1846, and in the autumn of the same year came to Neshaminy to teach a Classical and Select School. He was engaged in this position about eighteen months, when he was elected to the pastorate of the Church.

Malin, Moderator; Charge to the Pastor by Rev. Samuel M. Gould of the Third Presbytery of Philadelphia; and charge to the people by Rev. Joel Parker, D. D., of Philadelphia.

August 18, 1848 a meeting of the congregation was held for the election of Elders. The Pastor was chosen Moderator and William H. Long, Esq., Secretary. Matthew Wilson, Henry McKinstry, and John C. Beans were nominated for the office of Elder, but as they did not deem it their duty at that time to accept, the meeting adjourned to the first Thursday in October.

On that day, October 5th, the congregation again convened, Rev. James A. Darrah was appointed Chairman, and Joseph Hart, Secretary. The following nominations were made for election to the Eldership, viz.: Matthew Wilson, John C. Beans, Henry McKinstry, and John McNair. The election was by ballot, and resulted in the choice of all who were nominated.

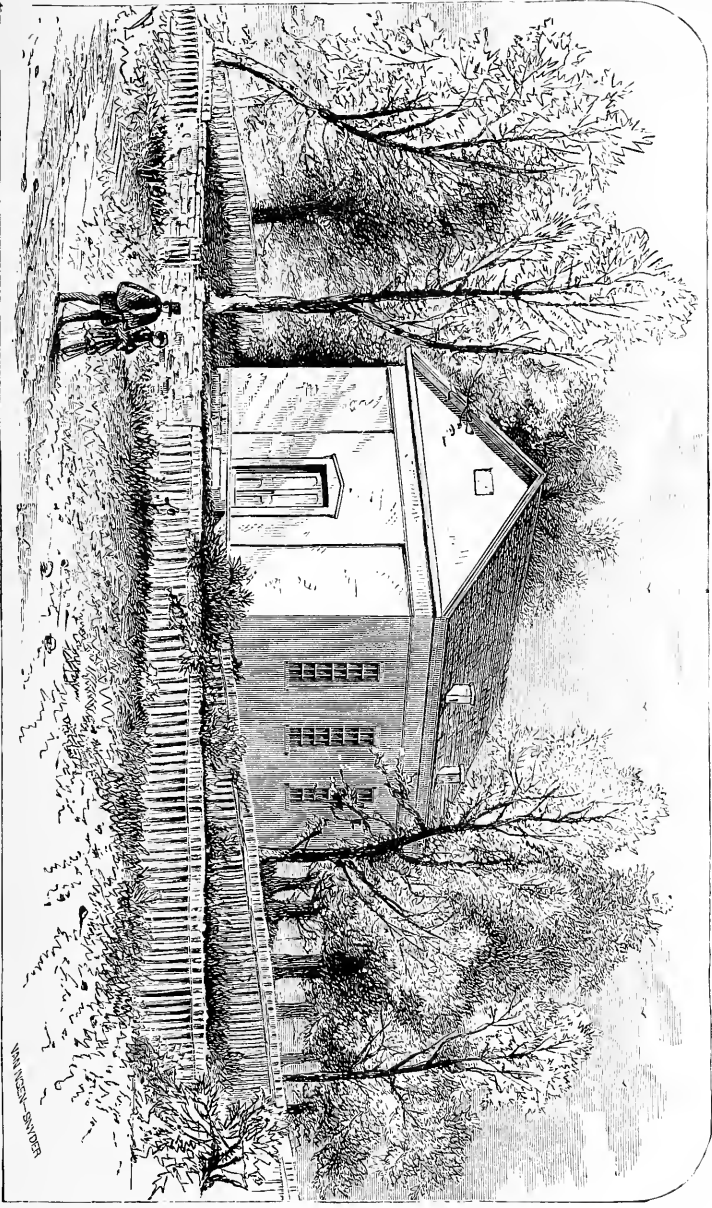
The first two brethren named not feeling it their privilege to serve in that capacity, on the second Sabbath after the election, October 15, Henry McKinstry and John McNair, after a sermon appropriate to the occasion by the Pastor, were ordained with prayer to be ruling Elders, and the right hand of fellowship was given them by the Session in presence of the congregation.

In consequence of the purchase of the church property, and the extensive repairs of the house of worship made in 1842, for several years after that time a heavy debt rested upon the congregation. Something was done toward its liquidation every year, but in 1848 more than two thousand dollars still remained unpaid, including arrears of the

Pastor's salary. It was then resolved by the Trustees to make an effort to remove this pecuniary obligation entirely. The matter was presented to the congregation, and in the course of a few weeks all the money necessary was subscribed and the debt entirely liquidated.

Neshaminy Church previous to 1849 had never possessed a lecture-room. Religious meetings had often been held in the school-house, which stood in the grave-yard, and in other school-houses in various parts of the wide district over which the congregation extended, and Sabbath-schools were maintained regularly during the summer in these buildings. In the pastorate of Rev. J. P. Wilson a school-house erected on his own grounds for the classical school, of which he was Principal, had been employed as a lecture-room. But when he sold his property and removed to Delaware it was found necessary to have a building erected, which should belong to the church, and be used for lectures, conference and prayer-meetings, and Sabbath-schools. It was deemed important that the location of it should be in Hartsville, though this was some distance from the church, as it would be more central and convenient for the services which would ordinarily be held in it. Mr. Thomas Bird, formerly of Philadelphia, but then a resident of Warminster, owned a farm, on which his son, Charles Bird, lived, a portion of which was in the village, and which contained a lot very desirable for the purpose. He gave the lot, containing 35 perches and eight-tenths of a perch of land, by deed to the Trustees of the church; and aided by liberal contributions the Ladies' Society of the congregation, who raised by fairs and in other ways nearly all the money

NESHAMINY LECTURE ROOM, HARTSVILLE.



expended in the erection of the building. His lady, Mrs. Bird—afterwards the wife of Rev. William Patton, D. D., of New Haven, Conn.,—was the President of the Society; and it was largely due to her personal influence, management, energy, and liberality, that the necessary funds were secured and the work was brought to a successful termination. The lecture-room is a neat stone structure, thirty feet wide by forty feet long, with a small vestibule, and will seat about two hundred persons. It has a lofty ceiling, and has been much used for the instruction of singing-classes, for which its acoustic properties well adapt it. The whole cost of the building, furniture, and enclosure of the lot was about \$2,000. It was erected in 1849.

In former times there was a log school-house just outside the grave-yard, north-east of the spot on which the present chapel stands. This log structure was built so firmly that when it became desirable to take it down, its demolition was no easy task. It was replaced about the year 1824 by a stone school-house, which stood many years, and in which a large number of the children of the vicinity were taught by different teachers, among whom were A. Prior, Mahlon Long, Samuel Hart, and Miss Caroline Downer, afterwards Mrs. C. Whiting, wife of Timothy Whiting. This lady being a sweet singer, taught her pupils vocal music as well as other branches. From this school-house a wall extended in a westerly direction to the Bristol road, enclosing the burying-ground on the south side. A considerable piece of land, perhaps a quarter of an acre, was left unenclosed, sloping toward the road, on which were posts, and where it was customary

to tie horses at funerals. In 1851 this wall had become much dilapidated by time, and it was resolved by the Trustees, September 25, to build a new wall along the road and on the east side and enclose the open space, that it might be laid out in grave lots or planted with trees. The committee appointed to make arrangements for and superintend this work was composed of the following persons, viz.: John C. Beans, Robert Darrah and Joseph Hart. Their task was completed in 1852 at an expense of \$350, which was met by a general subscription in the congregation.

During the last century "the service of song in the House of the Lord" was conducted by one or two men, who generally sat in front of the pulpit, facing the congregation, and rose when they sang. Among those who officiated in this way, and "set the tunes," were John Weir, John Jamison, Frederick Hoover, William Kneeder, Joseph Carr.

During the pastorate of Rev. R. B. Belville a choir was formed and subsequently maintained up to the present day, who occupied the gallery opposite the pulpit. Sometimes a person with a bass-viol assisted them, when a player on that instrument could be procured. About the year 1842 a small pipe-organ was placed in the church, which was owned by Rev. J. P. Wilson, and which Mrs. Wilson usually played on the Sabbath. After his resignation of the pastoral charge that instrument was removed, and for a time the music was conducted by the choir alone, without instrumental accompaniment. But in 1853 the need of an instrument being felt, a pipe-organ, sufficiently large for the church, was ordered from Messrs. William

Corrie & Son, of Philadelphia, organ-builders, which was built expressly for the congregation of Neshaminy, and placed in the gallery in its present location in that year. Its cost was \$425, which was paid by a voluntary subscription of the people.

After the general school system of Pennsylvania went into operation, the school-house in the grave-yard was used for a public school by the Directors of Warwick Township during several years. But in 1856 the Trustees of the church deeming it desirable that the building, being then inclosed in the grave-yard, should be removed, or not occupied by a school, gave notice to the Directors, April 5th, to vacate it within six months, which was accordingly done that summer. The house remained, however, till 1860; March 29th of that year it was sold to Mahlon Long for \$22 at public sale, and after two or three months taken down, and that memorial of the past disappeared, in which had been trained for usefulness the youth of Neshaminy for more than half a century. Indeed, previous to the erection of the *stone* building, a log school-house had stood there probably from the early history of the church. Education and intelligence have always been regarded in this congregation as most important handmaids of religion.

A part of the grave-yard wall along the Bristol road used to stand on the top of a high bank; but in 1857, as it had become somewhat out of repair, the Trustees resolved, with the concurrence of the congregation, to take it down and rebuild it, so that the top of it would be level with the top of the bank. This improvement was made under the direction of Mahlon Long, Courtland

Carr, and George Jamison, and has borne the test now of almost twenty years, without being disintegrated or thrown out of place by frost.

In 1856 the church was painted anew within and without, and furnished again with new lamps.

In 1854 the well on the north side of the church was dug under the oversight of Amos Torbert.

Previous to the removal of the school-house from the grave-yard, a festival was held September 2, 1858, in the grove of R. Henderson Darrah near the church, for the purpose of raising funds to convert the school-house into a Cemetery Chapel; or, if it were deemed best, to build a new Cemetery Chapel on a more convenient spot nearer the gate. The latter plan was ultimately adopted. The festival, held during the day, was attended by a large number of persons from the neighborhood, and by some from Philadelphia, and was followed by a concert of sacred and secular music, in the evening, given in the church by performers from Philadelphia. The net proceeds of the day and evening were about \$200.

The roof having been on the church since 1818, forty-two years, in 1860 a new slate roof was put upon it at a cost of \$200; a new fence was placed around the church lot; and six new sheds were erected to shelter horses and carriages, at a cost of \$29.05 each. They were built by the direction of the Trustees and were sold to the following individuals, viz.: John C. Beans, Courtland Carr, Elizabeth Dudbridge, Hiram Carr, Charles Hamilton, and George Jamison.

In 1861 the church was painted again within and without, new curtains were procured for the windows, and the inner doors were retrimmed.

The same year, October 8th, the Fourth Presbytery of Philadelphia, with which the church was associated, met in the church, and during their sessions, which continued a part of three days, they visited the cemetery in a body, and standing near the graves of Rev. William Tennent, Rev. Nathaniel Irwin, Rev. Francis McHenry, Rev. Alexander Gellatly, and Rev. Dr. James P. Wilson, once eminent in the Presbyterian Church, addresses were made by Rev. Albert Barnes, and Rev. Dr. Thomas Brainerd; scenes were recalled to mind in the history of the church in our country, and prayer was offered that the blessing of the God of our fathers might rest upon us their descendants, that we might be true to the principles they advocated, and that the faith they cherished might be spread all over the land. It was an interesting occasion, long to be remembered by those who participated in its exercises.

Formerly there was an ascent of three or four stone steps from the level of the ground to the floor of the vestibule of the church. But it had long been felt to be desirable, that there should be a permanent platform before the front door, large enough to accommodate many of the people after religious worship, while they were waiting for their carriages. In November, 1862, a brick platform faced with stone was built, which in 1871 was covered by a roof supported by pillars, forming a useful and durable piazza or portico. The whole improvement cost about \$360.

In 1867 the ceiling, walls and wood work of the church were repaired, refitted, and painted anew, and otherwise improved, both on the interior and exterior, for which the sum of \$950 was raised by subscription in the congregation, most of which was used for the purpose. After

this improvement was completed, it was remarked by many that probably the sanctuary never presented a more beautiful appearance during the whole period of its history.

It had long been considered extremely desirable by many that there should be a Chapel in the Cemetery for the convenience of funeral processions and religious services at interments, and, as has already been mentioned, a Festival was held and a Concert given in 1858 to raise money as a nucleus of a fund for this object. Legacies were bequeathed by Mrs. R. H. Turner and Miss Ann Eliza Long to aid in the erection of the building, and in the Fall of 1871 it was commenced and nearly completed. Mr. Benjamin F. Wright of Philadelphia took a deep interest in this enterprise from its inception, and accomplished more and gave more time and money towards it than any other individual. It may be said with truth perhaps, that without his active exertions and liberality it would have been postponed indefinitely. The Committee appointed by the Trustees of the church to select the proper site and superintend the erection of the edifice were, B. F. Wright, Esq., John M. Darrah, George Jamison, William H. Stuckert.

Davis E. Supplee, Esq., of Philadelphia, Architect, gratuitously furnished the plan and suitable drawings. Mr. Matthew Baird, of Philadelphia, contributed the bell in the tower; Mrs. Anna Baird, of Philadelphia, presented the beautiful stained glass in the principal windows; Mr. John Wanamaker, of the same city, gave the circular window over the front door, and other donations; Miss Elizabeth L. Grier, of Norristown, contributed a

large and fine copy of the Bible for the Pulpit; and donations were made by many other friends in Philadelphia and other places, as well as at Neshaminy.

The services of dedication of the Chapel were held September 5, 1872. In the morning of the same day, the Fifty-fourth Anniversary of the Sabbath-schools of the church was celebrated at the meeting-house. The first Sabbath-school in connection with the church was formed in 1818, during the pastorate of Rev. R. B. Belville, and met in the school-house at the grave-yard. Not many years after, a second was established in the school-house, at the Montgomery Co. Line, in Warrington Township, and subsequently, at different times, Sabbath-schools were formed on the Street Road in Warminster, at Newville, in Warrington; at Jamison's Corner, in Warwick; at the Upper Street Road school-house, in Warrington; at Bridge Valley, in Warwick, and at Concord, and Bushington, in Buckingham. For some years also, between 1850 and 1860, a Sabbath-school was maintained in the Amity school-house in Moreland Township, in Montgomery Co., whose superintendent was John Bothwell, a member of Neshaminy Church, and some of whose teachers belonged to the congregation. This school at that period celebrated its Anniversary with the other schools of the church. All these schools, eight or nine in number, were in the habit of assembling annually, about the first week in September, at the church, and filling the house to overflowing; teachers, pupils, parents and friends gathering to praise the Lord for his goodness, to listen to appropriate addresses from invited speakers, and sing together hymns peculiarly adapted to interest the young.

After the exercises within the house were over, or at an intermission, they were accustomed to repair to the yard, and under the shade of the wide-spreading, ancient oaks to partake of refreshments of various kinds, laid out on tables arranged for the occasion, and there was always an abundant supply for the multitude, who were congregated from the whole country-side.

On this particular occasion the Pastor, Rev. D. K. Turner, presided and conducted the services. Rev. W. H. Conard, of Davisville Baptist Church, offered the opening prayer, and addresses, interspersed with singing, were delivered by Rev. S. T. Lowrie, of Abington, John Wanmaker, of Philadelphia, Rev. I. Collier, of Addisville Reformed Church, and Charles Godfrey, Esq., of the Sunday-school Union, who had often been at Neshaminy on similar occasions before. A few words were added by Rev. G. H. Nimmo, of Hartsville.

At the conclusion of the Sabbath-school exercises, the announcement was made, that the Dedicatory Services would be held at the Chapel at 2 o'clock, P. M. In the meantime the large concourse of people were entertained with abundant refreshments served in the yard, under the trees, with which the church is surrounded. Many, also, visited the graves of their ancestors and friends, and of the eminent public servants of God, whose mortal remains are deposited in the ancient burial ground.

At 2 o'clock the throng of people assembled at the Chapel for the exercises of dedication. Rev. Mr. Turner presided and made some statements concerning the history of the church; the prayer of dedication was offered by Rev. S. T. Lowrie, and George Jamison, Esq., one of

the Trustees and of the Chapel Building Committee, was introduced by the Pastor. He presented an account of the inception and progress of the erection of the edifice, and made honorable mention of the persevering efforts and liberality of Benjamin F. Wright, Esq., of Philadelphia, in securing the completion of the work. He also stated, that the earliest graves which are marked by stones in the yard, dated back to 1730, among which, he referred to the eminent clergymen, Tennent, Gellattly, Wilson and Irwin. Rev. Thomas Murphy, D. D., of Frankford, then commenced an interesting address within the Chapel, but on account of the large multitude, who were unable to be accommodated within, it was deemed best to adjourn to the green lawn in the front part of cemetery, where he could be heard by all; there he finished his eloquent remarks; in the course of which he alluded to the visit of Rev. George Whitefield to that spot in 1739, when he preached to 3,000 people, as it is said, congregated from far and near in the yard of the meeting-house, which then stood within that enclosure. He also spoke of the career and services of the elder Tennent and his four distinguished sons—Gilbert, William, John and Charles—and of Log College, which was established and maintained by the father, with the assistance at times of the young men, before their entrance upon the active duties of the ministry. The building, in which the instruction was given to the pupils of the College, was stated to be just about the same size as this Chapel.

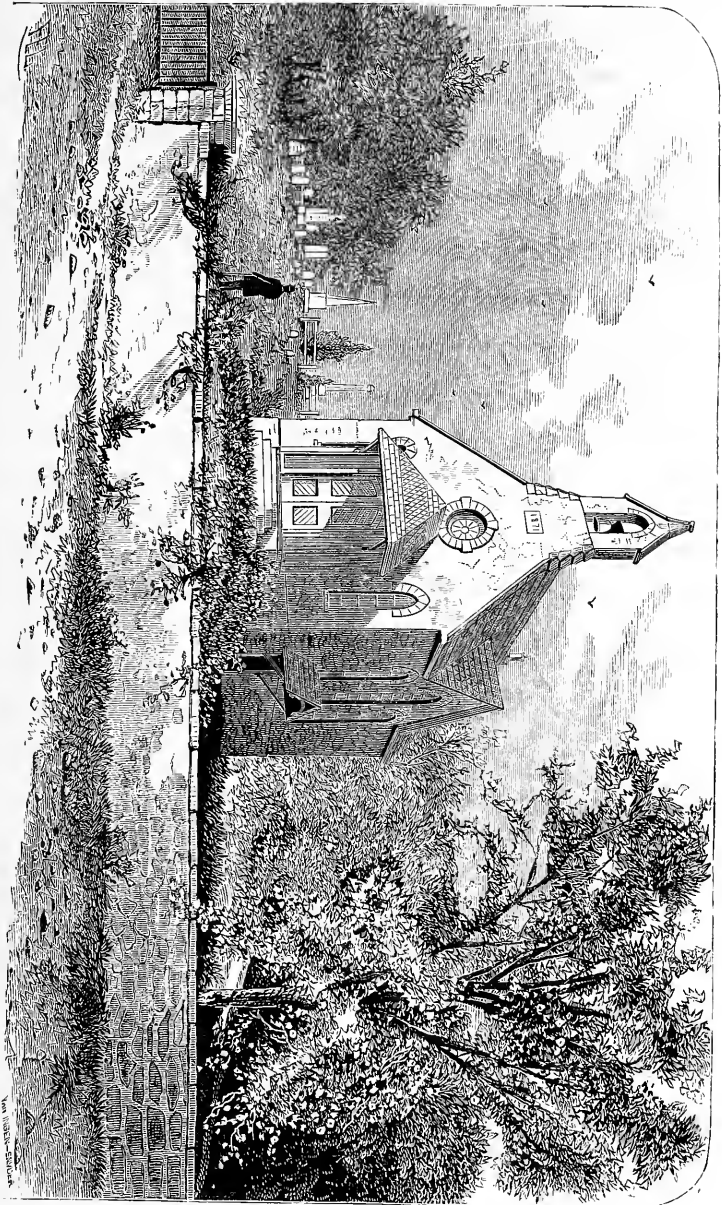
The concluding address was given by Col. James Ross Snowden. He referred in impressive words to the handsome and appropriate chapel which had been erected by

the Building Committee, through the efficient efforts of Mr. B. F. Wright, and to the beautiful memorial windows in the edifice, one of which has a compartment to the memory of Byron Hart Wright, only son of Mr. B. F. Wright. This young man had died two or three years before, being about to enter upon the practice of the legal profession in Philadelphia with bright prospects when he was suddenly called away by death. But the chapel and the occasion had a higher significance than anything merely personal. "It testifies to our deep veneration for the memory of the pious dead who here planted the principles of civil and religious liberty more than 160 years ago. As it is impossible to overestimate the benefits which society derives from Christianity, so we cannot overstate the value of the services of the eminent and faithful men, who have rendered this sacred spot dear, not only to every Presbyterian, but to every lover of his country."

One incident connected with Col. Snowden's remarks ought to be particularly mentioned. Among the dedicatory exercises in the Chapel a beautiful hymn was sung by the choir, entitled, "There is a Light in the Valley for thee." With special reference to this hymn he said that Christianity illuminated even the shades of death. As in the natural world, when the sunlight disappears, the stars come forth to our view, so when man sees the last of earth, the brightness of the heavenly world appears to his vision.

There is indeed a light, and life also, to the Christian, seen in the valley of death.

At the conclusion of Col. Snowden's remarks, the audience formed in procession, under the direction of the



NESHAMINY CEMETERY CHAPEL.

Pastor, and repaired to the grave of Rev. William Tennent, Sen., when the choir sang again the beautiful hymn to which reference has been made, "There's a Light in the Valley." Prayer was offered by Rev. Dr. Murphy, and the benediction was pronounced by Rev. W. H. Dehart of the Reformed Church, New York City, when the people, who had been deeply interested in the solemn services, retired to their homes.

During the exercises the following Resolutions were presented by J. L. Widdifield, Esq., and unanimously adopted.

Resolved, That the thanks of the Trustees and Congregation of Neshaminy Church be, and they are hereby tendered to Davis E. Supplee, Esq., Architect, of Philadelphia, for the plan and drawings of the Cemetery Chapel; to Mr. Benjamin F. Wright for his liberality and indefatigable exertions in securing its erection; to Mrs. Anna W. Baird for the beautiful glass of the principal windows; to Mr. John Wanamaker for the circular window and other donations; to Mr. Matthew Baird for the bell in the tower; to Miss Elizabeth L. Grier, for the valuable copy of the Bible for the desk; and to all other friends not immediately connected with this congregation, who have made donations toward the building of this edifice.

Resolved, That we hold tenderly and gratefully in our hearts the memory of Mrs. Rachel H. Turner and Miss Ann Eliza Long, legacies from whom materially aided in this work.

There was realized from the legacy of Mrs. Turner \$525; and from that of Miss A. E. Long \$84, toward the expense of building the Chapel.

In 1872, the number of Elders having been reduced by death to two, viz.: John McNair and Henry McKinstry,

it was deemed important that the Session should be increased. With this object in view, a meeting of the congregation was held agreeably to the requisite previous public notice, May 13, 1872. After preaching by the Pastor and the observance of public worship, the meeting was organized by the appointment of John C. Beans as Chairman, and George Jamison and Samuel F. Long, Secretaries. It was resolved that four persons be elected to the office of Elder, and that, as in elections of the same kind in former years, all the members of the church and all the pew-holders, and the children of the latter, over the age of twenty-one years up to the number of sittings held by the contributor, be entitled to vote at this election. Charles Hamilton and J. L. Widdifield were appointed tellers. Eight persons were nominated, and when the votes were counted, it was found that the following had received a majority of all the votes cast, and the highest number of votes, viz.: Stacy B. Beans, R. Henderson Darrah, Cephas Ross and Hiram Carr. They were, therefore, declared duly chosen. Hiram Carr, not deeming it to be his duty to accept the office, and declining to serve, the others, Messrs. Beans, Darrah and Ross, were solemnly set apart and ordained Elders according to the "Form of Government" of the Presbyterian Church, on Sabbath, May 26, 1872, and the right hand of fellowship was given to them by their brethren of the Session in the presence of the congregation.

The congregation of Neshaminy have been interested in providing places for meeting on Sabbath afternoons and evenings, and other times, and for Sabbath-schools in different districts of the region surrounding the Church.

At the County Line school-house, on the line between Bucks and Montgomery Counties, five miles from the Pastor's residence, meetings for prayer and preaching have been regularly held at stated times during many years; and when the school-house was rebuilt, about the year 1857, much of the necessary work was done, and much of the material was given by Elders John McNair and Henry McKinstry and others living in that neighborhood; it being stipulated with the School Directors of the Township, that Sabbath-schools and meetings might be held in it in the future, as in the past, without hindrance.

When the "Eight Square" or Octagonal school-house on the Street road, in Warrington Township, was built, about the year 1842, Rev. James P. Wilson, then Pastor of the church, gave the money to put on the roof, in order to secure the privilege of using it for Sabbath-schools and meetings.

William C. Jamison and Major George Jamison and others built a school-house for the neighborhood on the Almshouse road, in Warwick, above Jamison's Corner, about the year 1840, and the same privileges have always been enjoyed in it.

When the school-house at Bridge Valley was erected, about the year 1851, Joseph Laverell gave the lot on which it stands to the Directors, with the same purpose to secure a place for worship, and for teaching the young the truths of the Bible.

Members of the Neshaminy Church united with some others under the leadership of William H. Stuckert, Charles Hamilton and Benjamin Hough, to erect a Hall

over the school-house at Newville, in Warrington, in 1852. The part of the building for school purposes was erected by the Township, and the remaining expense, which was about \$600, was defrayed by the people of the neighborhood. The roof having become seriously damaged about the year 1870, and the ceiling needing to be refitted, the whole internal and external appearance of the meeting-room was renovated under the superintendence of Charles Hamilton. That hall has been, and still continues to be, a commodious and very useful room for public worship, which is held at other times than Sabbath morning.

During the pastorate of Rev. Mr. Turner 272 persons were admitted to the communion of Neshaminy Church ; 235 by profession of their faith in Christ, and 37 by letter from other churches. Few communion seasons passed without the addition of some, and on quite a number of occasions many took their places for the first time around the table of their Lord and Master. The years 1853, 1854, 1857, 1858, 1859, 1866 and 1869, were marked as seasons of special interest on the subject of religion in the congregation. In 1857 and 1869, Rev. J. T. Avery, of Cleveland, Ohio, assisted the Pastor in special meetings, which were continued every day, morning and evening usually, for three weeks in the church, during which the Holy Spirit was poured out in copious effusions; Christians were greatly quickened and revived, and many sinners were hopefully converted unto God. After the special services in the church were concluded, prayer-meetings were maintained, particularly during the winter of 1857 and 1858, many months in various districts of the

congregation, in school-houses and private dwellings, with most salutary results. In other seasons of remarkable interest at different times, the Pastor was aided by Rev. Wm. Ramsey and Rev. John Patton, D.D., of Philadelphia, Rev. Jacob Helffenstein, D. D., of Germantown, Rev. O. Parker, of Flint, Mich., Rev. Hiram E. Johnson, of Dennisville, N. J., Rev. Edwin Long, of Norristown, Pa. Great good was accomplished by the labors of these brethren, and many no doubt "will rise up at the last day and call them blessed."

Mr. Turner during his pastorate baptized, adults 119, and infants 150. He also solemnized 125 marriages, and officiated at 380 funerals.

At the commencement of his labors as Pastor the people contributed \$100 for the purchase of theological and literary works, which should constitute the foundation of a Pastor's Library, belonging to the church, and be under the care and for the use of the Minister. Soon after and at later periods quite a number of valuable works were presented to it by Mr. Thomas Bird, Mr. Matthew Wilson, Dr. Joel Parker, Mrs. E. Nichols, and others.

CHAPTER XXII.

BIOGRAPHICAL SKETCHES.

In 1850 a boarding and day-school of a high order was established near Neshaminy Church, the Principals of which were associated with the congregation, and most of the pupils attended divine service there on the Sabbath, occupying the south side of the gallery. In the following brief sketches of its founders there is included some account of the Institution itself.

REV. MAHLON LONG.

Rev. Mahlon Long was born in Warminster, March 6, 1809. He was the son of Hugh and Mary Long, and was engaged in rural occupations in his youth, like many boys in the country, laboring for his father on the farm, and becoming practically familiar with agricultural pursuits. Having received a good English education at schools in the neighborhood, he was invited while ploughing in the field, to take charge of the school in the school-house at the grave-yard. Here he taught for a considerable time; after which he was employed as clerk in the public offices at the County seat, Doylestown, and in the Doylestown

Bank of Bucks Co. Feeling disinclined to devote his life to banking, in which profession he might have attained distinction, and desiring a classical education, he prepared for College, entered the College of New Jersey at Princeton, and graduated in 1839. After receiving the degree of Bachelor of Arts he taught a classical school in the neighborhood of his father's residence a year or two, and then pursued the study of Theology, at New Haven, Conn. He was associated as a student with the Theological Seminary of Yale University three years, but at the expiration of two years he was examined and licensed to preach the Gospel by the Fourth Presbytery of Philadelphia in 1845. In 1847 he was invited to become Principal of the Academy at Harrisburg, and under his direction the institution rose to an unwonted degree of prosperity. He was much esteemed as a teacher and a man of intelligence by Governor Shunk, the Chief Executive of the Commonwealth of Pennsylvania, and by the principal citizens of the Capital of the State.

In 1850 he and his brother, Professor Charles Long, late of Delaware College, established "Tennent School," a boarding-school for boys, near the Neshaminy Church, in Warwick Township, a short distance from Hartsville. A large mansion-house, with a two-story building for a school-room attached, was erected on a site commanding a pleasant view of the surrounding country, and in a short time, such was the reputation of these gentlemen for ability and success in teaching, the house was full of pupils, and in two or three years they found it necessary to enlarge their buildings to accommodate all who desired to connect themselves with the school. Pupils came from

Philadelphia, Harrisburg, Pittsburg, Delaware, and Maryland, and other sections of the country, and through a protracted period the institution enjoyed great prosperity. On several occasions it shared in the blessed effects of revivals of religion, with which Neshaminy Church was favored. The pupils attended worship at the church, where they occupied one side of the gallery, and quite a number of them at different times were hopefully brought into the kingdom of Christ by the power of the Spirit through the preaching of the Word. Not a few of those who prepared for college, or studied for a period, at this institution, have risen to posts of eminence, influence, and usefulness in the world. Among whom may be mentioned: Hon. H. P. Ross, Presiding Judge of the Courts of Montgomery Co., Pa.; Prof. Macy, of Union College, Schenectady, N. Y.; Rev. S. M. Freeland, Pastor of the Second Congregational Church, Detroit, Michigan; Dr. Ashurst of Philadelphia; Rev. William Hutchinson, formerly Tutor in Yale College; George Ross, Esq., Arthur Chapman, Esq., and William Stuckert, Esq., of Doylestown, Pa., and many others.

In various professions and pursuits, those who were once under the training of Tennent School, and received a considerable share of their early education in it, have been honored and enjoyed high appreciation from their fellow-men.

In 1857, Mr. Long purchased about three-quarters of an acre of ground from James Field, Esq., adjoining the grave-yard, and having obtained permission from the Trustees of the church to remove the stone wall on the north-west side of the burying-ground, he enclosed the

new ground with the old by a permanent wall. It was then laid out in lots, each ten feet by twelve, with suitable walks and alleys between them, and these were sold at \$20 or \$25 per lot. The sale of the lots more than equalled all the cost of the enterprise and the interest of the money expended. This addition to the grave-yard was very much needed, as the old ground was nearly all occupied, and none could be purchased on any other side of it so appropriate as this. It met the demands of the congregation at the time for burial purposes, and has been improved and beautified with monuments, and now presents a handsome appearance.

In 1869, (Prof. Charles Long, having died some years before) Mr. Mahlon Long gave up the charge of Tennent School, sold the property to M. Denman Wilbur, Esq., of Newark, N. J., and retired to private life. He has since resided in Philadelphia, and Bergen, N. J. About the year 1860 he married Mrs. Catherine Ely, daughter of Rev. R. B. Belville, and widow of Rev. George Ely. He was admitted to the degree of Master of Arts in course at the College of New Jersey, at Princeton, in 1842, and subsequently received the same honorary degree from Yale College, at New Haven, and the degree of Doctor of Philosophy from the College of New Jersey.

PROF. CHARLES LONG.

Professor Charles Long was born in Warmister Township, March 11, 1818. He entered the Sophomore Class in Yale College in 1839, and graduated in 1842. He took a high stand in his class in College, and was much respected for his mental acumen and ability. Immediately

after receiving his degree of A. B. he engaged in teaching the Academy in Reading, Pa., where he acquired a high reputation as a teacher. Firm and decided in enforcing discipline, he yet sought and gained the affection of his pupils, and succeeded in inducing them to exert their own minds vigorously in the pursuit of knowledge. Having spent two years in Reading, with credit to himself and much benefit to the school of which he was Principal, he was appointed Tutor in Yale College, and served his Alma Mater in this capacity three years. During this time he pursued the study of Theology, and attended the Lectures of the Theological Seminary, given by Rev. N. W. Taylor, D. D., Prof. Gibbs, Prof. E. T. Fitch, and Prof. C. Goodrich; and he might at any time thereafter have been examined by an ecclesiastical body, and been licensed to preach the Gospel, if he had felt that he was called to the ministry.

When Rev. James P. Wilson, D. D., was elected President of Delaware College, he nominated Mr. Charles Long as Professor of Ancient Languages in that Institution, and he was chosen for this chair by the Trustees. Here he remained three years, and discharged the duties of the office with great acceptance to the students and his associates in the faculty. But interest in education in Delaware at that time had not reached a high point, and it was difficult to keep the College on a satisfactory financial basis. Being solicited by his brother, Rev. Mahlon Long, to join him in establishing a boarding-school of a superior order at Neshaminy, Prof. Long resigned his Professorship in 1850, and located himself near the home of his childhood in the important work of giving

instruction to youth, and preparing them for College, and for the various walks of business. He remarked about this time, that he considered a first-class preparatory school of more value to the cause of education than an inferior college. The character of his instruction was such as to awaken the minds of his pupils to active efforts, and lead them to exert their own powers. While he would point out clearly the way to learning, he wished them to walk in it by their own exertions. They were encouraged to be hard students, earnest and laborious in their pursuit of knowledge. In 1855 he was attacked by that insidious disease, consumption, and after struggling with it about a year, died July 15, 1856, in the blessed hope of the Gospel, aged 38 years; and his remains lie entombed in the Cemetery of Neshaminy Church. He received the degree of A. M., in course from Yale College, in 1845.

In his death the cause of education lost one of its brightest ornaments. He possessed an unusually clear and acute intellect, which had been trained and cultivated by extensive reading and study. All his literary productions and public addresses indicated that he was endowed with talents of a high grade, which were capable of investigating and expressing truth with great power; and that his premature decease cut short a career, which might have reached marked eminence.

THE WAR OF THE REBELLION.

When the attempt was made by the Confederate States of the South, in 1861, to establish a government distinct

from that of the Union, there was some diversity of opinion among the congregation of Neshaminy in regard to the proper methods to be pursued to preserve the integrity of the nation. All were anxious that the Union should be maintained; but the views of some differed widely from those of others in respect to the course most adapted to secure that end. Many were warmly in favor of the plans of the administration; and others had little confidence in the patriotism that inspired them, or their prospective results. The latter class, having been long associated with the political party opposed to the administration, found great difficulty in bringing themselves to sympathize with those who were at the head of the government, in carrying on a war which they deemed unnecessary. Still the Pastor constantly remembered the Rulers of the nation and the soldiers in the field at the throne of grace in public, in the social meeting, and in private; and urged his people to support the government by their sympathies and prayers and cordial co-operation, when he addressed them on Thanksgiving and Fast days, and at other times during those years of trial and danger.

Quite a number of the young men of the congregation and vicinity enlisted in the service of their country, and went forth to fight her battles. Some were in the army three or four years; some one year; and some nine months or a shorter period. The following are some of those, who left their peaceful homes and tranquil occupations, and exposed themselves to perils, hardships, privations and death for the preservation of the Union.

SERGEANT HARMAN Y. BEANS.

Born November 26, 1831. He united with Neshaminy Church in 1858 as one of the fruits of a work of grace, with which the church was blessed during the previous winter. When the war between the Union and the Rebellion commenced, he felt strongly impelled to enter the army as a volunteer, and though many things urged him to remain at home and assist his father on the farm, he could not shake off the impression that he ought to engage actively in defence of his country. With this feeling burning in his bosom he consulted his Pastor and other friends more than once, and though none of them felt called upon to advise him to buckle on the armor, but left the matter very much to his own convictions of duty, yet he soon decided to go forth to the tented field, and face the enemy. He entered the 1st Regiment of Cavalry of the State of New Jersey, one of the companies of which was formed mainly from Bucks and Montgomery Counties, Pennsylvania, and was under the command at first of Captain J. Shelmire. After being in hard service in the ranks a considerable time, and being in many battles and skirmishes in Virginia and Maryland, he was assigned to the Commissary Department as a clerk or assistant to the Quartermaster, partly, no doubt, on account of his eminent fidelity to every trust reposed in him. He was much depended on, and greatly useful in this capacity, and continued in it till toward the close of the war. But it did not fully satisfy him. He thought he ought to be engaged in actual fighting with the enemy; and

when the country seemed to need him in the more dangerous and stirring expeditions to which the regiment was often called, he requested to be relieved from duty in connection with procuring supplies for the army, and to be placed among the more perilous scenes to which his comrades were almost constantly ordered. Not long after his request was granted, he was in a battle at Hanover town, Virginia, and was mortally wounded in the neck, May 28, 1864. It was hoped that he might be brought to a hospital in Philadelphia, and was conveyed North with this purpose in view. But his strength failed so rapidly, that when he reached Baltimore, his friends who were with him, found he must be taken to a hospital in that city, where he died, June 12, 1864, in the 33d year of his age. While in the army he was esteemed by all who came in contact with him as a young man of conscientious integrity, courage and true patriotism, and was promoted from time to time for his fine qualities as a soldier to the rank of Orderly Sergeant. He was not afraid to do his duty, both towards God and men, whatever others might say of him. He prayed in his tent at suitable times, though some of his comrades might be present, not ostentatiously, but because he would not be deprived of the privilege of communing with his Redeemer; and his pocket Bible, which he carried with him, is marked all through with the names of places where he was when he read the passages so distinguished. He was universally respected, because all felt that he was sincere in his religious principles, and lived according to his convictions.

SERGEANT MAJOR CEPHAS ROSS.

Sergeant Major Cephas Ross, when the call "To arms!" was heard in the land, and an invitation was given for the young men of Neshaminy to gird on the sword in defence of the government of the Union, joined Co. A., 1st Regiment New Jersey Cavalry, August 1, 1861. He was mustered into service August 14, and left Trenton, N. J., for Washington, about August 25. He volunteered for three years, and during that time was with his company in the following battles and minor hostile engagements, viz.:

At Woodstock,	Va.,	June 2,	1862
Harrisonburg,	"	June 6,	"
Barnett's Ford,	"	July 29,	"
Madison Mills,	"	July 30,	"
Rapidan Station,	"	August 7,	"
Cedar Mountain,	"	August 9,	"
Brandy Station,	"	August 20,	"
Thoroughfare Gap,	"	August 28,	"
Bull Run,	"	August 29,	"
Bull Run,	"	August 30,	"
Chantilly,	"	September 1,	"
Aldie,	"	October 31,	"
Fredericksburg,	"	December 11 and 13,	"
Stoneman's Raid,	"	April 30 to May 9,	1863
Brandy Station,	"	June 9,	"
Aldie and Middleburg	"	June 19 and 20,	"
Gettysburg, Pa.,		July 2 and 3,	"
Emmetsburg, Md.,		July 5 and 6,	"

Cavetown, Md.,	July 8,	1863
Harper's Ferry, Va.,	July 14,	"
Shepherdstown, "	July 16,	"
Sulphur Springs, "	October 12,	"
Bristow Station, "	October 14,	"
Mine Run, "	November 27,	"
Upperville, "	February 18,	1864
Custer's Raid, "	Feb. 28 to March 3,	"
Spottsylvania Court House, Va.,		"
Hawes' Shops, Va.,		"
Malvern Hill, "		"
Cold Harbor, "		"
Stoney Creek R. R., "		"

During all the three years of his military career, Sergeant Ross was engaged in hostile movements, or actual fighting with the enemy, and he and his company experienced a large amount of the severest toil and danger. Providentially his life was preserved in all these battles and expeditions, and he was but once or twice slightly wounded. At different times he was promoted, till he received his warrant as Sergeant Major, January 1, 1864, and was discharged at his own request, his term of service having expired, September 16, 1864. Since then he has resided at or near Neshaminy, and is now one of the Elders of the church.

LIEUT. JOHN L. WIDDIFIELD.

Another of the soldiers of the War of the Rebellion was Lieut. John Lewis Widdifield. He was a native of

Philadelphia, but for many years resided at Hartsville. When the war was fairly in progress, and a call for volunteers was made by the country upon her patriotic young men, he felt inspired with the sentiment that it was an opportunity for him to do something to preserve the Union from destruction, and he initiated measures in connection with others to form a company of volunteers. The Company was organized at Doylestown, Bucks Co., Pa., August 8, 1862, as Company C, 128th Regiment, P. V., and composed of young men from this County. The original Officers were

Capt. Samuel Croasdale.

1st Lieut., Cephas Dyer.

2nd Lieut., John L. Widdifield.

Orderly Serg., R. Henderson Darrah.

The officers and men were mustered into United States service August 14, 1862, at Harrisburg. Lieut. Widdifield went to Washington and other places with the Company, and was present in two bloody and severe battles, that of South Mountain, Maryland, September 14, 1862, and the terrible struggle at Antietam, September 17, 1862. During the latter engagement, while bravely fighting, he was wounded in the knee-joint, and borne bleeding from the field. He hoped that a few months of care and medical attention to his wound in hospital and at home would restore him to health and strength, so that he might again join his Company in the field. But the injury was too severe. He was rendered unfit for further *military* service, and his constitution seriously impaired for active effort in any peaceful avocation. He was reluctantly obliged to resign his commission and ask

for his discharge, which was granted January 23, 1863. During his term of service he was promoted to be 1st Lieutenant, and if he had not been wounded, would have soon risen to the Captaincy. Since the war he has resided in Philadelphia and at Hartsville.

LIEUT. R. H. DARRAH.

Lieut. R. H. Darrah, though quite a young man when the war with the South commenced, yet partaking of the military spirit of his great-grandfather, who served as Captain of Militia in the revolutionary war with Great Britain, and of his father, who was a soldier in the last war with the same country, joined the 128th Regiment of Pennsylvania Volunteers, Co. C., formed in Doylestown, and was enrolled August 8, 1862, and enlisted into the United States service as Orderly Sergeant, Aug. 14, 1862. After being for a short time at Harrisburg, he went with his company to Washington, D. C., from which city they were soon ordered over the Potomac into Virginia. They were busy for a few weeks perfecting themselves in military drill and the use of fire-arms, and in watching the movements of the enemy, when they were sent North with their division to meet the foe on the bloody fields of South Mountain, September 14, and Antietam, September 17. He was promoted from the rank of Orderly Sergeant to that of 2nd Lieutenant August 25, 1862, and to that of 1st Lieutenant February 8, 1863. Though not nominally Captain, yet in consequence of changes in the places of several officers, the

command of his company devolved upon Lieut. Darrah during a considerable part of the winter of 1862-3, and he had the responsibility and the labor of that position resting upon him. He was present with his men at the protracted and severe struggle of Chancellorsville, Va., which continued most of three days from May 1 to May 3, 1863. Serving with honor during the whole period—nine months—for which the regiment was enlisted, he was discharged May 19, 1863, and soon returned home. In June of the same year a call was made for men to go to the region of Carlisle and Chambersburg, Penn., and defend the State against threatened inroads of the forces of the rebellion. Lieut. Darrah responded to the summons, and joined Co. F, of the 31st Regiment of Penn. Militia, under the command of Capt. George Hart, of Doylestown, a member of the Bucks County bar. He went to the vicinity of Gettysburg and did good service for three months, being a second time regularly enlisted into the service of the United States.

The whole time which elapsed during the two periods of his military service was about a year, at the expiration of which he returned to Pennsylvania, and has since been engaged in agricultural pursuits. He is now one of the Elders of Neshaminy Church.

DR. BYRON HART.

Dr. Byron Hart was born at Hartsville, in 1826, and having prepared for Yale College under the instruction of Mr. Charles Stone and Rev. D. K. Turner at a classical

school at Neshaminy, he entered the college at New Haven, Conn., in the fall of 1847, and graduated in 1851. He then pursued the study of medicine in the office and under the direction of Prof. John H. Mitchell, and attended lectures at the Jefferson Medical College, receiving the degree of M. D. in 1854. Having married Miss Ella J. Levine, of Philadelphia, he engaged in the practice of medicine and surgery in that city. During the war of the rebellion he received the appointment of Assistant Surgeon in the hospital at Broad and Cherry streets, Philadelphia, and was busily employed more than a year in caring for the sick and wounded soldiers there. By his kindness and the faithful performance of the duties of his position he gained the gratitude and lasting affection of the inmates of the hospital, and as a memento of their appreciation of his services they presented him a very handsome silver pitcher, goblet and tray.

A call was issued by the Government for surgeons to go to the Southern States, when he offered his services, and was ordered to Beaufort, South Carolina, in August, 1863, where he had the whole charge of Hospital No. 12, subject to the orders of the old physician of the regular army, who very seldom visited it, and left it almost entirely to his management. Here and at Hilton Head he remained more than a year with great satisfaction to the officers and soldiers under his medical care, and they presented him a handsome American silver watch and gold chain as a token of their regard. The preparation of all the official documents connected with his department devolved upon him. He gave himself with untiring assiduity to the treatment of his patients, and performed

more labor than his constitution would bear. Becoming himself unwell, he continued to go through with the wearing round of his duties longer than he ought, contrary to the advice of a physician whom he consulted. He was at length prostrated with fever and debility, arising from the effects of overwork and an enervating climate, and was obliged to return to the North. It was hoped that his strength might rally while on the voyage homeward, but he gradually became more enfeebled, and died a few hours after he reached New York, at the house of his brother-in-law, Mr. Sawyer, October 7, 1864. His remains were brought to Philadelphia and thence to Neshaminy. The funeral services were attended at the residence of his father, Mr. Joseph Hart, and his body was buried in the cemetery connected with the church. He was a kind, faithful, intelligent and skilful physician, and was much esteemed by the officers and men among whom he associated and discharged the duties of his profession during most of the lamentable civil war.

COLONEL SAMUEL CROASDALE.

Samuel Croasdale was born in Warminster, near Harts-ville, August 22, 1837. His mother, Mrs. Sarah Croasdale, was a member of Neshaminy Church during many years previous to her death, and he was in the habit of attending worship with her in his childhood and youth, and may be spoken of as one of the young men of Neshaminy, though before his decease he had been a resident of Doylestown two or three years. He received most of

his education beyond the primary studies at Tennent School, under the instruction of Messrs. M. and C. Long, but after leaving that institution recited for a time in Greek to Rev. D. K. Turner, in which language, as also in Latin, he was a successful student. He possessed more taste and aptitude, however, for Mathematics, and excelled in the study and practice of surveying land and the use of mathematical instruments, a bent of genius which he doubtless inherited from his father, William Croasdale, who was an unusually skilful and ingenious mechanic, and worker in iron, as a blacksmith. This talent for mathematics and mechanics appears to have been in the family several generations, as William Croasdale was a nephew of Samuel Hart, Esq., who was also a superior surveyor. Miss Elizabeth Croasdale, a sister of Colonel Croasdale, is the accomplished Principal of the School of Design for Women in Philadelphia.

After finishing his preliminary education, Samuel Croasdale entered the office of George Hart, Esq., of Doylestown, as a student of law. He turned his attention at the same time to conveyancing and surveying, in the latter of which branches of business he became a thorough proficient and adept, and was often employed in laying off and describing streets, tracts, and lots of land in the measurement of which a large amount of skill was required. He was admitted to the Bar to practice Law in the Courts of Bucks County, and began the exercise of his profession, about the year 1860.

At the commencement of the war with the South he entered a company of soldiers formed in Doylestown, under the command of Capt. W. W. H. Davis, and went

with the company to Washington for the defence of the Capital, being among the first troops that arrived there after the call of President Lincoln for 75,000 men. At the expiration of his first term of service he still felt an ardent desire to be of use in upholding the Government against an organized rebellion, and when it was proposed to form a regiment in Bucks and adjoining Counties to serve nine months, he engaged in the enterprise with eager patriotism. A company was recruited in the region of Neshaminy by himself and others, and he was chosen Captain. This was Company C of the 128th Regiment, Pennsylvania Volunteers. It was organized August 8, 1862, and enrolled into the service of the United States, August 14th, at Harrisburg. But a few days after this the position of Colonel of this Regiment became vacant, and some correspondence ensued between George Lear, Esq., of Doylestown, and Gov. Curtin, in reference to the proper person to fill the vacancy. Capt. Croasdale was favorably mentioned, and soon received the commission, dated August 25, 1862. He was a young man, only three days more than 25 years old, and his nomination unsolicited and unexpected by himself, over other officers older and with more influence of friends in their favor than he could command, shows the good impression his character and previous conduct had made upon the public. He shared with his men the toils and fatigues of the march and the camp in Harrisburg, Washington, and Virginia until the battles took place at South Mountain, September 14th, and Antietam, September 17, 1862. In the latter, according to the orders of the commanding General, he was just bringing his regiment into action on

the field, about 9 o'clock, A. M., when sitting upon his horse he was struck in the head by a ball from a sharpshooter's rifle and instantly killed. Thus by an untimely death a promising young officer was laid low. His body was brought to the house of his father at Hartsville, where the funeral services were attended by a large concourse of people, Monday, September 22nd. The interment was at Doylestown Cemetery, where a suitable marble slab stands at his grave with the following inscription:

SAMUEL CROASDALE,
COLONEL 128TH PENN. VOLUNTEERS.
KILLED AT ANTIETAM,
Sept. 17, 1862,
AGED 25 YRS. AND 25 DAYS.

MAJOR JAMES H. HART.

James H. Hart, son of John and Mary Hart, was born in Warminster in 1821. His mother was a member of Neshaminy Church, and he was in the habit of attending the services of the Church on the Lord's Day, until he removed from the neighborhood. He responded to the call for volunteers to defend the Union in 1861, and was among the first to unite in forming the Company A, 1st Regiment N. J. Cavalry, Col. Halsted, and joined it as Lieutenant, under Captain Shelmire. On the promotion of the latter to be Major, he was promoted to the command of the company. He was a brave, and active, enterprising officer, yet remarkably cool and collected in

time of danger. Among the battles and skirmishes in which he was engaged, may be mentioned the following: Harrisonburg, Cedar Mountain, Brandy Station, Thoroughfare Gap, Chantilly, Fredericksburg, Gettysburg, Sulphur Springs, Mine Run, Wilderness, Bristow Station, Sheridan's Raid, Coal Harbor, Gaines' Mills, White House, Lee's Mills, Weldon, Stoney Creek. For his courage and efficient services he was advanced to be Major of the Regiment, and was brevetted Major of the U. S. Army. In an engagement with the enemy at Stoney Creek, Va., in March, 1865, he was mortally wounded and soon died. His body was brought to the Southampton Baptist Church, Bucks County, Pa., where the funeral services were attended by a large gathering of people, and his remains were deposited in the grave. A handsome monument has been erected over it, on which, beside the names of the battles given above, is the following inscription:

JAMES H. HART,

Major of the 1st N. J. Cavalry, and Brevet Major U. S. Army.

SON OF JOHN AND MARY H. HART.

Fell in action at Stoney Creek, Va., in defence of his country, March 30, 1865, in the 45th year of his Age. Soldier, Citizen, Husband, Father. No one more brave, upright, affectionate, and kind. His country asked his Service; he gave his life.

In addition to those who have just been mentioned as engaged in the war of the Union against the Southern Confederacy, the following persons served in the army for

a longer or shorter period from Neshaminy Church and congregation.

*Of the 104th Regiment Pennsylvania Volunteers under
Col. W. W. H. Davis.*

Charles Arnell. Died and buried in Hampton, Va., in the autumn of 1861.

William Raisner. Served also in the 31st Regiment of the Pennsylvania Militia.

Isaac Holcomb.

John Eckhart.

Lieut. James M. Fox. Went from the Reformed Church of North and Southampton; now belongs to Neshaminy.

George Hare.

William Hare.

John Walton.

Of the 1st Regiment New Jersey Cavalry, under Col. Halsted.

Washington Raisner.

Of the 128th Regiment Pennsylvania Volunteers.

Samuel Morgan.

Henry Long.

John Lewis.

George Lewis.

*Of the 31st Regiment Pennsylvania Militia. In the
Emergency, 1863.*

Charles Meredith.

Leonard Laverell.

Jesse Ewer.

Drafted Men.

Jesse Selser.

Wilson Brady.

William McKinstry.

George Arnell. Served in an Illinois Regiment.

James Wallace. Went in Capt. Kimble's company, from Hatborough, June, 1861.

Dr. William E. Doughty. Went out from Philadelphia twice. In Company C, 17th Regiment Penn. Volunteers and in Company D, 45th Regiment Penn. Volunteers, 1st Union League Brigade. He was posted at Odd Fellows Cemetery, at the battle of Gettysburg.

CHAPTER XXIII.

CLOSE OF PASTORATE OF REV. D. K. TURNER.

In 1873, Mr. Turner felt obliged on account of impaired health to resign the pastoral care of the church, and having several times previously intimated to the Session, that he would probably find this step necessary, he addressed a letter March 8, 1873, to the Session, asking them to unite with him in calling a congregational meeting, at which action should be taken upon his resignation. The Session expressed deep regret that he considered this

course requisite, and inquired, whether in his judgment it might not be possible for him to regain his strength by a few months of relaxation and rest sufficiently to assume again the duties of the pastorate. He thought it best to give up the care of the church altogether, that he might be wholly free from cares and labors, hoping that by entire exemption from responsibility, he might sooner recover his physical vigor. Accordingly the Session at length yielded to his request, and called a meeting of the congregation, which was held March 20, 1873. But the people not being prepared to act upon the matter then, the meeting was adjourned to March 24.

At the adjourned meeting the following resolutions were presented by a Committee appointed for the purpose, and unanimously adopted, viz.:

RESOLUTIONS.

The Rev. D. K. Turner, our Pastor at Neshaminy Church, having communicated to us his inability to further discharge his ministerial duties on account of impaired health, and asking his congregation to unite with him in applying to Presbytery to dissolve the pastoral relation between him and the congregation, we feel in duty bound in proper respect to him, and as an expression of our sincere affection to record our testimony respecting this unexpected determination. Therefore,

Resolved, I., That the Session of this church, the members and congregation hereby declare their high appreciation of the zeal, ability and devotedness, which have characterized the ministerial services of our beloved Pastor, and his constant labor in attending to all the calls of his congregation for religious advice, instruction and consolation.

Resolved, II., That he has commended himself to the Christian world by his whole walk and conversation, and merited the high

respect accorded to him by his brethren in the ministry and others who have had the pleasure of his acquaintance.

Resolved, III., That his whole ministerial period, from early life till the present time, has been one continuous effort to build up and establish our religious faith, which we have received from our ancestors, and his pastoral service of twenty-five years will favorably compare with that of those eminent ministers of the Gospel who have preceded him in this ancient church.

Resolved, IV., That if it is the dispensation of the Head of the Church that we be parted from our dear Pastor, we ardently desire that he ever may remember us, and implore upon the church and people he has left, the dispensation of such spiritual blessings and care as the church militant needs in the conflict with the world and its allurements.

Resolved, V., That we give him our earnest wish for his restoration to health, his continued usefulness through life, the pleasure of a probation passed in well doing, and a serene approach to that kingdom which is not of this world, and an eventual enjoyment of the presence of his Saviour.

Resolved, VI., That we humbly offer our bereavement to the Presbytery with which we are connected, and hope that their united counsels and supervision will promote the spiritual welfare of the people, the unity of the church, and the advancement of the Redeemer's kingdom among all conditions of men.

Signed,

STACY B. BEANS,

Chairman of Committee on Resolutions.

GEORGE JAMISON,

Secretary of Congregational Meeting.

Mr. George Ramsey, one of the Trustees and Treasurer of the church, was appointed to go to Presbytery at Pottstown, Pa., in connection with Elder Cephas Ross, who was to represent the Session there, and bear this action of the congregation.

At a meeting of the North Presbytery of Philadelphia,

at Pottstown, Pa., March 25, 1873, Mr. Turner's request that the pastoral relation between him and the church be dissolved was presented by letter, as he was not able to be present on account of a funeral and marriage in the congregation. The action of the congregation in regard to it was also presented by Mr. George Ramsey, when the request was granted, and the dissolution of the relation made, to take effect April 20. Rev. J. H. M. Knox, D. D., was appointed to preach and declare the pulpit vacant April 27, who duly on that day performed the duty assigned him. Mr. Turner was appointed Moderator of the Session by the Presbytery until another Pastor should be chosen, and the Session were granted leave to supply their own pulpit for the succeeding six months.

During the summer and fall the following ministers were obtained to conduct the services of the sanctuary on the Sabbath, viz.:

Rev. Elias S. Schenck, Rev. J. L. Jenkins, Rev. Andrew Tulley, Rev. A. Poulson, each one Sabbath; Rev. William E. Jones, two Sabbaths; Rev. John Wright, two Sabbaths; Rev. D. K. Turner, five Sabbaths; and Rev. T. Darlington Jester was stated supply two months. The latter had just finished his studies in the Union Theological Seminary in New York City, and through correspondence of the Session with Prof. H. B. Smith, D. D., was recommended as a supply until the Pastor elect could take up his residence permanently with the people.

Until the year 1873 Neshaminy Church had never owned a house for the residence of the Pastor. The ministers previous to that time had possessed houses of their

own, or been so located that it seemed unnecessary for the congregation to procure a parsonage. But upon the resignation of Mr. Turner, the people became aware that in order to obtain another minister they must be able to provide for him a home. Accordingly, in June, 1873, it was determined by the Trustees to secure a manse, either by purchasing a house already built, or by buying a lot in the village of Hartsville and erecting suitable buildings upon it. A subscription was circulated through the congregation, which resulted in donations to the amount of \$3,300. At length it was decided to purchase the farm of James Field, Esq., which was formerly the residence of Rev. R. B. Belville, and which adjoined the grave-yard, with the intention of reserving a portion of the land for an addition to the cemetery, and allotting ten or twelve acres as a glebe, to be attached to the house for the benefit of the Pastor. The property, comprising a house, barn and other buildings, and forty seven acres of land, was bought for \$6,500; and subsequently sixteen acres were sold to Conard Reigle, and sixteen acres to Morris Messer. Five acres were set apart for a new cemetery contiguous to the old, and ten acres were assigned to the parsonage. Possession of the property was not obtained by the church until the spring of 1874, and during the winter previous the Pastor resided temporarily in the house of Isaac Weaver, on the brow of Carr's Hill, once occupied by Samuel Long as a boarding and day school. A part of the ground designed as an addition to the cemetery was laid out in grave lots in the summer of 1874, under the direction of a committee of the Trustees, consisting of the following persons, viz.: Andrew Long, Theodore Flack and George Jamison. A neat plot of it was gratuitously

drawn by Samuel F. Long, and was hung up in a frame in the vestibule of the church ; and soon several lots were sold at \$25 per lot.

CHAPTER XXIV.

PASTORATE OF REV. W. E. JONES.

July 13, 1873, Session met to consider the propriety of calling a congregational meeting for the election of a Pastor, and being convinced that the people were prepared for this step, they resolved that such a meeting be published for July 24, and that Rev. D. K. Turner be requested to preside at that meeting and preach a sermon suited to the occasion. Accordingly, on the day designated, Mr. Turner conducted the usual services of public worship and preached, after which a meeting of the congregation was held. John J. Spencer, Esq., was chosen Secretary. Measures were about being entered upon for an election of Pastor, when a motion was made that on account of the people being much engaged in the labors of the harvest, and many being absent, the meeting adjourn for two weeks. After some discussion the motion was carried and the meeting adjourned to August 7.

The congregation again assembled according to adjournment, August 7, and proceeded to elect a Pastor.

Samuel F. Long and John M. Darrah were chosen tellers.

Elder Henry McKinstry, on behalf of the Session, nominated as a candidate, Rev. William Evan Jones, of Tuscarora, Livingston County, N. Y., and no other person being nominated he was unanimously chosen. The sum fixed as the yearly salary was twelve hundred dollars, besides the use of the Parsonage and the ground attached to it. At this election, as on former occasions in the history of the church, the following classes of persons were by resolution allowed to vote, viz.: the members of the church, and contributors with the wives and children of contributors, if over the age of twenty-one years, up to the number of sittings held by the contributor.

The following Committee was chosen to inform Mr. Jones of his election, to sign the call on behalf of the congregation, and to prosecute it before the Presbytery viz.:

John C. Beans,	John McNair,
George Taylor,	Charles Ramsey,
John M. Darrah,	John J. Spencer.

On the 25th of September, Mr. Jones* arrived at Ne-

* Rev. William E. Jones graduated at the University of Pennsylvania in Philadelphia, July, 1850, and at the Theological Seminary of Princeton, N. J., in May, 1853. He was ordained Pastor of the Green Island Presbyterian Church, New York, June 22, 1854, and afterwards served as Pastor of the churches of Caledonia, Bath, and Tuscarora, N. Y., and Cedarville, N. J. During the war of the Confederate States against the Union he served two and a half years, part of the time in the far South, as Chaplain of the 161st Regiment, N. Y. State Volunteers.

shaminy and began his labors as Pastor elect. October 8th, during the Sessions of the Presbytery of Philadelphia North at Norristown, Pa., the call for the services of Mr. Jones was presented by the commissioners of the congregation to the Presbytery, and by them put into his hands, and by him accepted. The time arranged for his installation was Thursday, October 23, 1873, at 1½ o'clock, P. M., and the following commission was appointed by the Presbytery to conduct the installation services, viz.: Rev. J. Grier Ralston, D. D., LL. D., Moderator of Presbytery, to preside, and put the Constitutional Questions; Rev. Roger Owen, D. D., or in case of his absence, Rev. H. T. Ford, to preach the sermon; Rev. D. K. Turner, to give the charge to the Pastor; and Rev. Thomas Murphy, D. D., or in case of his absence, Rev. Belville Roberts, to give the charge to the people.

On the day designated, October 23rd, the installation services were conducted in the church, as follows:

Dr. Ralston offered the Invocation, put the Constitutional Questions, and gave a statement of the proceedings which led to the assembling of the people on that occasion. Rev. Henry T. Ford of Norristown, preached an able sermon, Rev. D. K. Turner delivered the charge to the Pastor, and Rev. Thomas Murphy, D. D., of Frankford, Pa., the charge to the people. The choir sang appropriate anthems accompanied by the organ; the attendance of people was large; the weather fine; and the exercises and events of the day were auspicious of good to this venerable church.

It had long been deemed very desirable, that a permanent sidewalk should be constructed from the center of

Hartsville to the church, a distance of half a mile, for the convenience of many who walked to meeting on the Sabbath, as well as for pedestrians during the week. As early as 1843 Rev. James P. Wilson, Robert Darrah, and Joseph Hart, and some others, had made a gravel-walk protected by posts along the road over a part of the low ground near the Neshaminy creek. This was much improved through the efforts of Rev. D. K. Turner and others about the year 1851, when a quantity of flat stepping stones were contributed by John Polk of Warrington, and laid in order, which served a good purpose a long time. About the year 1866 some money was raised by the ladies under the lead of Mrs. Emily Nichols, which was to be devoted to the completion of a walk, when sufficient funds were obtained to finish it. Late in the autumn of 1872 Joseph Hart, of Hartsville, died, and left by will \$100 to aid in building a walk from the York Road to the Church, of which he was for many years a Trustee and Treasurer. The bequest was on condition that the walk should be of stone or other durable material, at least three feet wide, and finished within two years after his death. This encouraged the people of the neighborhood to make exertions to raise the necessary funds. Between \$300 and \$400 was secured by a festival in the grove of Elder R. Henderson Darrah in the summer of 1873, and a fair in the lecture-room the following winter.

John C. Beans and Dr. William E. Doughty put a walk in front of their properties at their own expense on the line of the proposed improvement, and the rest of it constructed of wood as far as R. H. Darrah's lane, was

made in 1873. But it was deemed important that it should be of stone, wherever this material could be laid, especially in the flats near the Neshaminy creek, which often overflows its banks, and by the flood and heavy cakes of ice might endanger a wooden structure. Flagging stone was obtained from the quarry of W. Montgomery Carr, of Warrington, and the neighbors hauled it. One large stone was donated by George Jamison for a culvert over the Darrah run. It had been out of the quarry since the days of Major Carr, half a century since, and was moss grown and venerable with age. The entire expense of the walk was about \$500.

The Sabbath-schools of the church were formerly closed during the winter on account of the severe weather and the state of the roads. But about the year 1866, though the schools in the outlying districts were suspended during cold weather, it was deemed best to maintain a central school in the church in winter before divine service in the morning. This arrangement continued under the superintendence of Mr. S. F. Long, who during the summer was the Superintendent of the Hartsville School, until the winter of 1873-74, when, by the recommendation of Rev. Mr. Jones, the central winter school was held for an hour *after* the morning service, with an increase of attendance and interest.

During the winter of 1874-5 an interesting work of grace was enjoyed in the church, which resulted in the hopeful conversion of twenty-five persons. Special meetings were commenced at the "Week of Prayer," the first week in January, 1875, in the meeting-house, which were continued almost uninterruptedly four or five weeks;

the Pastor preaching nearly every evening. Sometimes a prayer-meeting was also held during the day. Christians were greatly quickened and revived ; those who had been alienated from each other, were reconciled ; a spirit of prayer was poured out upon the members of the church ; and a strong desire for the salvation of souls awakened. At the sacramental season, on the 2nd Sabbath of February, twenty-six stood up together before the congregation, and professed their faith in the Lord Jesus Christ, and their determination to live for his glory. Rather more than half of them were in youth, and about the same proportion received the ordinance of baptism, the others having been baptized on the faith of their parents in infancy.

Within two years after Mr. Jones became Pastor, about forty individuals united with the church, including those just mentioned, most of them by profession of their faith. During that time the attendance upon the public means of grace was good ; the Sabbath-school libraries were annually enlarged, as was the custom in the congregation ; the Sabbath-schools were in a flourishing condition ; and the contributions to benevolent objects and to congregational work were regularly made.

In the autumn of 1875 the pews on the north side of the gallery, commonly occupied by young men and youth, were furnished with new cushions, that they might find it as comfortable to sit in the house of God, as in their own homes.

Neshaminy Church has been during many generations a fountain of spiritual good to the surrounding region. Besides the Sabbath-schools in different districts, which

during more than half a century it has maintained, and the out-stations, at which the Gospel has been proclaimed on Sabbath afternoon and evening and on other evenings of the week; besides the many souls that have been born again and nurtured for the heavenly mansions under the means of grace in immediate connection with it, several churches have been formed partly out of elements once contained in it.

The Presbyterian Church of Deep Run, which was under the pastoral care of the elder Tennent and Francis McHenry, a hundred and thirty or forty years ago, and which was called "Mr. Tennent's Upper Congregation," was ministered to in the first part of this century by Rev. U. Dubois, who, in 1803 or 1804, began to preach regularly at the small hamlet, which has since become the borough of Doylestown. In 1815, the Presbyterian Church there, was regularly constituted and set forth upon its work. During the last forty-five years it has enjoyed the ministry of Rev. S. M. Andrews, D. D., and has been greatly prospered and blessed. Not a few of the families who used to attend the church at Neshaminy, have become attached to the church in Doylestown, and it has grown up within the territory once covered by the labors of Tennent, and Beatty, and Irwin.

The borough of Hatborough, about the years 1820 to 1825, was a mission station of Rev. R. B. Belville, of Neshaminy, and Rev. R. Steel, of Abington, who, during a considerable time held services for preaching in the Loller Academy. Now a Baptist and Methodist Church are located in the place, possess good houses of worship and respectable congregations, and support their own Pastors.

About the year 1836, Rev. Charles Ewing and some other clergymen, held protracted religious services in a grove near Pleasantville, not far from the County Line School House, where during a long time before, Rev. Mr. Belville, the Pastor at Neshaminy, had been in the habit of regularly holding meetings once a month, and occasionally at other times, especially during seasons of revival. The result of the efforts of Mr. Ewing and his fellow-laborers was the establishment of a church in the German Reformed connection, of a strictly evangelical type, which has accomplished great good under the ministry of Rev. W. E. Cornwell, Rev. N. S. Aller, and other faithful servants of Christ. Several of the families of Neshaminy congregation, either united with this church at its organization or have become attached to it since. Among its founders may be mentioned Frederick Hoover and William Kneedler, the latter of whom became a member of Neshaminy Church again in 1848. The church at Pleasantville may be deemed very properly one of the offspring of this mother of Churches.

The Presbyterian Church of Neshaminy, in *Warminster*, at Hartsville, is a branch of the original church at Neshaminy, and an account of the division, which terminated in its establishment, has been already given.

Rev. D. K. Turner, while Pastor at Neshaminy, occasionally preached and often attended funerals in the vicinity of Forestville; and several families living in that neighborhood, among others, those of Joseph Carver, Sr., and of his sons, James, Joseph, Samuel and William Carver, were associated with Neshaminy Church. A house of worship was built in Forestville, in the year

1855, and a church organization made, its first Pastor being Rev. H. E. Spayd, who was also at the same time Pastor at Solebury. This church, now under the charge of Rev. J. B. Krusen, derived a considerable part of its life and strength originally from Neshaminy, and two of the Sabbath-schools of the latter, viz.: Concord and Bushington, being not far distant from Forestville and on each side of it, have been transferred to the care and superintendence of the Forestville Church.

The blessing of God has been frequently enjoyed in the history of Neshaminy Church through many past years. Morality, intelligence, respect for true religion, and the experience of vital piety have marked the people in an unusual degree. They have been not unworthy of their intelligent and pious ancestry, who loved the Bible, made it the guide of their faith and practice, and walked in its light. This church, by the favor of Him who dwells amid the golden candlesticks, has been a source of real benefit to the region in which it is established. May it still continue thus to be to the latest posterity.

FINIS.

APPENDIX.

A.

PRESENT ORGANIZATION OF THE CHURCH. 1876.

PASTOR.

REV. WILLIAM E. JONES.

ELDERS.

John McNair.
Henry McKinstry.
Stacy B. Beans.
R. Henderson Darrah. '7
Cephas Ross.

TRUSTEES.

Courtland Carr.	John M. Darrah.
George Jamison.	Wilson Brady.
Andrew Long.	Hiram Carr.
Theodore Flack.	John J. Spencer.
George Ramsey.	

TREASURER.

George Ramsey.

SEXTON.

Cornelius Corson.

B.

CHARTER OF INCORPORATION OF NESHAMINY CHURCH.

*Act of Legislature incorporating the Presbyterian Church in the
Township of Warwick, County of Bucks, Pa.*

1782.

Section I. Whereas, the Minister, Elders and Members of the Presbyterian Church in the Township of Warwick, in the County of Bucks, have prayed that the said church may be incorporated, and by law enabled, as a Body corporate and politic, to receive and hold such charitable donations and bequests as may from time to time be made to their society, and vested with such powers and privileges as are enjoyed by other religious societies who are incorporated in the State of Pennsylvania.

Sec. II. And whereas, it is just and right and also agreeable to the true spirit of the Constitution that the prayer of the said Petition be granted.

Sec. III. Be it therefore enacted, and it is hereby enacted by the Representatives of the Freemen of the Commonwealth of Pennsylvania in General Assembly met, and by the authority of the same,

That Richard Walker, Benjamin Snodgrass, William Scott, William Long, Nathan McKinstry, Giles Craven, William Walker, John Kerr, Joseph Hart, and their successors duly elected and appointed in such manner and form as hereinafter is directed, be, and they are hereby made and constituted a Corporation and Body politic in law and in fact, to have continuance forever by the name, style and title of "The Trustees of the Presbyterian Church, in Warwick Township, in the County of Bucks."

Sec. IV. And be it further enacted by the authority aforesaid, that the said corporation and their successors, by the name, style and title aforesaid, shall forever hereafter be persons able and capable in law, as well to take, receive and hold all and all manner of lands, tenements, rents, annuities, franchises, and other hereditaments, which at any time or times heretofore have been granted, bargained, sold, enfeoffed, released, devised, or otherwise conveyed

to the said Presbyterian Church in Warwick Township and County aforesaid, or to the religious congregation worshipping therein, now under the pastoral charge and care of the Rev. Nathaniel Irwin, or to any other person or persons to their use and interest for them, and the same lands, tenements, rents, annuities, liberties, franchises, and other hereditaments, are hereby vested and established in the said Corporation and their successors forever, according to their original use and intention. And the said Corporation and their successors are hereby declared to be seized and possessed of such estate and estates therein as in and by the respective grants, bargains, sales, enfeoffments, releases, devises, or other conveyances thereof, is or are declared, limited, or expressed, as also that the said Corporation and their successors aforesaid, at all times hereafter shall be capable and able to purchase, have, receive, take, hold and enjoy in fee simple, or any lesser estate or estates, any lands, tenements, rents, annuities, liberties, franchises, and other hereditaments, by the gift, grant, bargain, sale, alienation, enfeoffment, release, confirmation, or devise of any person or persons, bodies politic and corporate, capable and able to make the same; and further, that the said Corporation may take and receive any sum or sums of money, and any manner or portion of goods and chattels, that shall be given or bequeathed to them by any person or persons, bodies politic and corporate, capable to make a bequest or gift thereof, such money, goods and chattels to be laid out by them in a purchase or purchases of lands, tenements, messuages, houses, rents, annuities, or hereditaments, to them and their successors forever, or monies lent on interest, or otherwise disposed of, according to the intention of the donors.

Sec. V. And be it further enacted by the authority aforesaid that the rents, profits and interest of the said real and personal estate of the said Church and Corporation shall by the said Trustees and their successors from time to time be applied for the maintenance and support of the Pastor or Pastors of the said Church, for salaries to their clerk and sexton, in the maintenance and support of a school, and in repairing and maintaining their lot and house of public worship, burial ground, parsonage house or houses, school-

house or houses, and other tenements, which now do or hereafter shall belong to the said Church and Corporation.

Sec. VI. And be it further enacted by the authority aforesaid, that if hereafter the building for public worship, or any other tenement belonging to the said Church and Corporation, shall be burnt, endamaged, or otherwise rendered unfit for use, or if hereafter the said house of public worship shall appear to be too small to accommodate the congregation, whereby it shall become necessary to rebuild or repair the same, that then and in such case it may be lawful for the said Corporation and their successors to make sale or otherwise dispose of any part or parcel of said real or personal estate other than the site of the house of public worship, burial ground or grounds, parsonage house or houses, school-house or houses, for the purposes aforementioned and not otherwise.

Sec. VII. Provided always, and be it further enacted by the authority aforesaid, that in the disposal and application of the public monies of the said Corporation, or in making sale or disposition of any part or parcel of the real or personal estate of the said Corporation for any of the purposes aforementioned, and public intimation of a meeting of the members of said Church being given as hereinafter is directed, the consent and concurrence of the major part of the regular members of said church then met and qualified as hereinafter is directed, shall be had and obtained; and the votes hereinafter directed to be taken shall be by ballot, and also that the said Trustees, in like manner qualified, shall be admitted to vote therein as members of the said church.

Sec. VIII. And be it further enacted by the authority aforesaid, that the said Trustees and their successors shall not by deed, fine, or recovery, or by any other ways or means, grant, alien, or otherwise dispose of any manors, messuages, lands, tenements or hereditaments in them or their successors vested, or hereafter to be vested, nor charge nor incumber the same to any person or persons whatsoever, except as hereinbefore is excepted.

Sec. IX. And be it further enacted by the authority aforesaid, that the said Trustees and their successors, or the majority of any five of them met, from time to time, after public intimation given

the preceding Lord's Day, commonly called Sunday, from the desk or pulpit of said church, immediately after divine service, before the congregation is dismissed, or after regular notice in writing left at the house of each Trustee, and the particular business having been mentioned at least one meeting before, be authorized and empowered, and they are hereby authorized and empowered to make rules and bye-laws and ordinances, and to do everything needful for the good government and support of the secular affairs of the said church.

Sec. X. Provided always, that the said bye-laws, rules and ordinances, or any of them, be not repugnant to the laws of this Commonwealth, and that all their proceedings be fairly and regularly entered in a church book to be kept for that purpose; and also that the said Trustees and their successors, by plurality of votes of any five or more of them met as aforesaid, after such intimation or notice as aforesaid, be authorized and empowered, and they are hereby authorized and empowered to elect and appoint from among themselves a President, and also to elect and appoint from among themselves or others a Treasurer and Secretary, and the same President, Treasurer and Secretary, or any of them at their pleasure to remove, change, alter, or continue, as to them or a majority of any five of them or more so met, as aforesaid from time to time, shall seem to be most for the benefit of the said Church and Corporation.

Sec. XI. And be it further enacted by the authority aforesaid, that the said Corporation and their successors shall have full power and authority to make, have and use one common Seal, with such device and inscription as they shall think proper, and the same to break, alter and renew at their pleasure.

Sec. XII. And be it further enacted by the authority aforesaid, that the said Corporation and their successors by the name of "The Trustees of the Presbyterian Church in Warwick Township, in the County of Bucks," aforesaid, shall be able and capable in Law to sue or be sued, plead and be impleaded, in any court or courts, before any Judge or Judges, Justice or Justices, in all and all manner of suits, complaints, pleas, causes, matters, and demands of

whatsoever kind, nature, or form they may be, and all and every matter and thing therein in as full and effectual a manner as any other person or persons, bodies politic or corporate, within this Commonwealth, may or can do.

Sec. XIII. And be it further enacted by the authority aforesaid, that the said Corporation shall always consist of nine members, called and known by the name of "The Trustees of the Presbyterian Church in Warwick Township, in the County of Bucks," and the said members shall at all times hereafter be chosen by ballot, by a majority of such members met together of the said church or congregation, as shall have been inrolled in the aforesaid Book as stated worshippers with the said church for not less than the space of one year, and shall have paid one year's pew rent, or other annual sum of money, not less than ten shillings [\$1.33], for the support of the Pastor or Pastors and other officers of the said church, their house of public worship and lots and tenements belonging to the said church and corporation, and towards the other necessary expenses of the said church, and shall not at any time of voting be more than one-half year behind or in arrears for the same.

Sec. XIV. Provided always, that the Pastor or Pastors of the said church for the time being shall be entitled to vote equally with any member of the said Church or Congregation.

Sec. XV. And provided also, that all and every person or persons qualified as aforesaid to vote and elect, shall and may be capable and able to be elected a Trustee as aforesaid, except in case of the said church having two pastors, and one of them only to be eligible at the same time.

Sec. XVI. And be it further enacted by the authority aforesaid, that the said Richard Walker, Benjamin Snodgrass, William Scott, William Long, Nathan McKinstry, Giles Craven, William Walker, John Kerr, and Joseph Hart, the first and present Trustees hereby incorporated, shall be and continue Trustees aforesaid, until they be removed in manner following, that is to say, one-third part herein first named and appointed, shall cease and discontinue, and their appointment determine on the second Monday in the month

of May, which will be in the year of our Lord 1783, upon which day a new election shall be had and held of so many others in their stead and place, by a majority of the persons met and qualified agreeable to the purport, true intent, and meaning of this act, to vote and elect as aforesaid; and on the second Monday in the month of May in the year following, the second third part in number of the said Trustees herein named shall in like manner cease and discontinue, and their appointment determine, and a new election be had and held of so many in their place and stead in like manner; and on the second Monday in May in the year then next following, the last third part in number of the said Trustees shall in like manner cease and discontinue, and their appointment determine, and a new election be had and held in like manner as herein before is directed; and that in the same manner and by the like mode of rotation, one-third part in number of the said Trustees shall cease, discontinue, and their appointment determine, and a new election of said third part be had and held in manner aforesaid, and on the second Monday in the month of May in every year forever, so that no person or persons shall be or continue a Trustee or Trustees of said Church for any longer time than three years together without being re-elected.

Sec. XVII. Provided always, that the persons belonging to the said church, who are in and by this act authorized and empowered to elect, shall and may be at liberty to re-elect any one or more of the said Trustees, whose times shall have expired on the day of the annual election, whenever and so often as they shall think fit.

Sec. XVIII. Provided also, that whenever any vacancy happens by the death, refusal to serve, or removal of any one or more of the Trustees aforesaid, pursuant to the directions of this act, an election shall be had of some fit person or persons in his or their place and stead so dying, refusing, or removing, as soon as conveniently can be done; and that the person or persons so elected shall be, remain, and continue as a Trustee or Trustees aforesaid so long without a new election as the person or persons, in whose place and stead he or they shall have been so elected as aforesaid, would or might have remained and continued, and no

longer; and that in all cases of a vacancy happening by the means in this act last mentioned, the remaining Trustees shall be empowered to call a meeting of the electors for supplying the said vacancy, such meeting to be notified and published in like manner as herein before directed and appointed for notifying and appointing the meeting of the Trustees.

Sec. XIX. Provided always, and it is hereby enacted by the authority aforesaid, That the clear yearly value or income of the messuages, houses, lands, tenements, rents, annuities, or other hereditaments and real estate of the said Corporation shall not exceed the sum of one thousand pounds [\$2,666.66], lawful money of the State of Pennsylvania, to be taken and esteemed exclusive of the monies arising from the letting of the pews, and the contributions belonging to the said church, and also exclusive of the monies arising from the opening the ground or burials; which said money shall be received by the said Trustees, and disposed of by them in the manner herein before directed, pursuant to the votes of the members of the said Church duly qualified to vote and elect as aforesaid.

Signed by order of the House,

FREDERICK A. MUHLENBERG, Speaker.

Enacted into a Law at Philadelphia on }
 Friday, the Twentieth Day of September, }
 in the Year of our Lord One Thousand }
 Seven Hundred and Eighty-two. }

PETER Z. LLOYD,

Clerk of the General Assembly.

C.

BY-LAWS OF THE CORPORATION OF NESHAMINY
PRESBYTERIAN CHURCH.

1784.

Be it enacted by the Corporation of the Presbyterian Church of Neshaminy.

Section I. That the following *Rules* shall be observed in enacting the By-Laws of this Corporation, viz. :

1. Every Bill intended to become a Law shall be read at two legal meetings of the Corporation, and approved by a majority of the members present.

2. Six days notice previous to the last reading shall be given publicly either from the pulpit immediately after divine service, or by advertisements affixed to two trees near the church. The notice to state the general purpose of the bill.

3. The Bill may be amended at each meeting, but if the principle of it should be essentially altered at the second reading, it shall not be finally passed, till it is approved in another legal meeting, whereof previous notice shall be given as aforesaid.

4. The Law, having passed, shall be fairly transcribed into the Book containing the fair minutes of the Corporation, and sealed with the common seal, signed by the President and attested by the Secretary.

Sec. II. Every law before it comes into operation shall be publicly read from the pulpit or clerk's desk immediately after divine service, or on one of the meetings of business. But in cases, that do not admit of delay, it shall be a sufficient publication, if the law is read publicly at a meeting of the church called for the special purpose.

Sec. III. And so often as the Corporation judge it expedient, they shall cause their Secretary or another member to read any law or laws publicly to the people at any meeting on a common day of the week after divine service.

D.

BY-LAWS.

AN ACT CONCERNING THE BURYING GROUND.

1810.

Section I. Be it enacted by the Corporation of the Presbyterian Church of Neshaminy, That the following persons shall be entitled to free burial, paying only y^e customary fee to the sexton for his labor, &c.

1. The poor of the congregation and vicinity.
2. Persons without family, who pay the annual sum of at least seventy cents toward the support of the Gospel, provided that the same or any part of it is not due and unpaid more than eighteen months.
3. The families of householders, the heads of which pay at least the annual sum of one dollar and forty cents, and are not in arrears as aforesaid.

Sec. II. And be it further enacted, that those persons, who contributed the amount of \$1.33 to either of the two last repairs of the grave-yard wall shall be entitled to free burial as aforesaid for themselves and families, until the Corporation shall otherwise order.

Sec. III. And be it further enacted, that for every corpse interred in the burying-ground, except as above, there shall be paid to the sexton at or before the interment the sum of \$1.50, besides the customary fee for his service, to be accounted for by him in the annual settlement of his salary. The sexton shall exhibit an account to the Corporation, at their meeting of business in May, of the extra sums as above, received by him the preceding year.

[In 1830 the foregoing Section III was repealed, and the following Section was substituted in its place.]

Sec. III. And be it further enacted, that for every corpse interred in the burying-ground, excepting as above, and excepting

the unanimous consent of the Committee of repairs of the Corporation be first obtained, there shall be paid to the sexton for the time being the sum of \$1.50 (of which he shall retain one-third, or 50 cents, for collecting), besides the customary fee for his services; and for the remainder he shall account to the Corporation annually.

E.

BY-LAWS.

ACT CONCERNING THE PEWS, PEW-RENTS, &c.

Section I. Be it enacted by the Trustees of the Presbyterian Church in Warwick Township in the County of Bucks, that a quorum of the Trustees being met at the meeting of business in May annually, they shall by plurality of votes choose three persons, of whom two at least shall be Trustees, whose duty it shall be to let the pews for the ensuing year;—that any one of them may do the duty, except when there are different applicants for the same seat, or disputes arise, when the majority shall decide. From their decision an appeal may be had to the Corporation at the next meeting of business, but not afterwards. Should anything prevent settlers of the pews being chosen on the day aforesaid, they may be chosen at any subsequent meeting of the Corporation, and the persons in office continue to do the duty in the interval.

Sec. II. And be it further enacted, that the settlers in letting the pews shall observe the following Rules, viz.:

When a seat or part of it becomes vacant by the death of the holder, the preference in letting the same shall be given to his widow, his son or sons who are of lawful age, his daughter or daughters who may remain single, and are above twenty-one years of age. If there is no widow or children of said age, the settlers may exercise their discretion. If more of these relatives claim than the vacant room will supply, and they cannot agree among

themselves, the settlers shall decide. If none of these relatives claim, other claimants shall take preference as in the next section.

Sec. III. Be it further enacted, when a seat or any part of it becomes vacant by the resignation or removal of the holder, the preference shall be given to other holders in the same seat, who may wish to have the vacant room for their own benefit, and if more of these claim than y^e room will satisfy, y^e settlers shall decide.

Sec. IV. Be it further enacted, that any person residing at more than ten miles distance from the church, shall have a right to hold a pew or part of a pew therein, paying for the same agreeably to this act.

Provided always, that if a resident member apply for the room thus held, and is willing to pay the arrears due thereon not exceeding eighteen months, the settlers shall have a right to let it to such applicant or not at their discretion, and as circumstances may direct.

Sec. V. Be it further enacted, that no pew-holder shall have a right to let for pay any part of a pew, on pain of forfeiting the right therein, without the consent of the Corporation; other person or persons commonly using the same for twelve months shall be conclusive evidence of such letting, unless satisfactory proof is made to the contrary.

Sec. VI. Be it further enacted, that it shall be the duty of the collectors to attend the meetings of business, spring and fall, and of the seat holders to pay their pew-rents to them at these times. In case of the absence of a collector, they may pay to y^e President of the Corporation.

Sec. VII. Be it further enacted, that if a seat holder's pew-rent or any part of it shall at any time be in arrear, and due more than twelve months, the seat settlers shall have a right to let his room to another.

Sec. VIII. Be it further enacted, that when vacancies arise in y^e following pews, viz.: Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10:—17, 18, 19, 20, 21, 22, 23, the persons afterward renting a seat or seats in any of them shall be liable to pay the arrears due on the part so taken, not exceeding eighteen months.

Sec. IX. Be it further enacted, that no forfeiture shall be incurred under the seventh section of the act till after the meeting of business next autumn. [1784.]

F.

COPY OF A DEED OF TRUST FOR THE LOT, ON WHICH
THE PRESENT CHURCH STANDS, DATED FEBRUARY,
1744-5.

This Indenture made the day of February in the eighteenth year of the Reign of our Sovereign Lord George the Second, by the grace of God of Great Britain, France, and Ireland King, Defender of the Faith, &c., Anno Domini 1744-5, Between James Craven of Warminster in the County of Bucks and Province of Pennsylvania, yeoman, John Gray of Warrington in the said County, yeoman, Alexander Jemyson of Warwick in the said County, yeoman, Robert Walker of the said Township and County, yeoman, John McCulloch of the said Township and County, yeoman, George Hiear of the said Township and County, yeoman, Henry Jemyson, Jun., of the said Township and County, yeoman, and John Scott of the said Township and County, weaver, of the one part,

And Richard Walker, Daniel Craige, William Craigton, and Thomas Craige, all of Warrington, in the said County of Bucks, yeomen, Robert Jemyson, Samuel Faries, and James Poak, all of Warwick and County of Bucks aforesaid, yeomen, Archibald Kelsey of New Britain in the said County, and James Carrell of Northampton in the said County, yeomen,

(All members of the Protestant Congregation at Warwick aforesaid, and the adjacent townships of the denomination of Presbyterians owning the doctrine of the Holy Scriptures, the doctrine, worship, and discipline of the Church of Scotland, as set forth in the Westminster Confession of Faith, Catechisms, and Directory for worship and discipline, and also believing and owning this late

work, that hath appeared in this land, New England, and Scotland in calling sinners to repentance to be the work of God, usually assembling for public worship at their meeting house in Warwick aforesaid, under the care of the Rev. Charles Beatty) of the other part,

Whereas, Thomas Howell and Catharine his wife by certain indentures of lease and release duly executed, dated the first and second days of July, Anno Domini One thousand seven hundred and forty-three for the consideration therein mentioned, did grant, release, and confirm unto the said James Craven, John Gray, Alexander Jemyson, Robert Walker, John McCulloch, George Hiear, Henry Jemyson, Junr., and John Scott,

A certain piece or parcel of land situate in Warwick in the County of Bucks aforesaid, *Beginning* at a Post for a corner in the line of William Miller, Junr's land, being also a corner of William Miller Sen's land, extending thence by the same North East twenty three perches to a stone for a corner, thence South East fourteen perches to a post for a corner, thence South West twenty three perches to another post in the said William Miller Junior's land, bounded in both the last courses by the said Thomas Howell's land, thence by the said William Miller's land North West fourteen perches to the first mentioned post, the place of beginning,

Containing two acres and two square perches (be it more or less within the boundaries aforesaid) To hold to them, the said James Craven, John Gray, Alexander Jemyson, Robert Walker, John McCulloch, George Hiear, Henry Jemyson Jun., and John Scott, their heirs and assigns forever, as in and by the said indentures, relation thereunto being had more fully may appear,

Now this Indenture Witnesseth, and it is hereby testified and expressed by all the said parties, parties to these presents, that they, the said James Craven, John Gray, Alexander Jemyson, Robert Walker, John McCulloch, George Hiear, Henry Jemyson Jun., and John Scott do stand so seized and interested in all and every premises, Respectively only in trust to and for the use, benefit, and behoof of the members and persons belonging to the said religious Congregation, and to such persons of the same faith and order as hereafter shall be united and joined together with them in Gospel

order and fellowship, thereon to build a meeting house for the public worship and service of God, and for a place to bury their dead forever, and to no other use, intent, or purpose whatsoever, And it is covenanted granted, and concluded by all the parties, parties to these presents, that it shall and may be lawful for the said James Craven, John Gray, Alexander Jemyson, Robert Walker, John McCulloch, George Hiear, Henry Jemyson Jun., and John Scott, or any that shall succeed them in the said trust, with the consent of the present incumbent Mr. Beatty before named, and the male communicants of the said congregation, or any other minister, successor of the said Mr. Beatty, and the male communicating members of the same congregation for the time being, at any time or times hereafter to erect and build any such house or houses on the said land for the public worship and service of God, as shall be necessary and beneficial for the said congregation, and that they may amend, alter, and enlarge any such house or houses as need may require, and that they may also appropriate and allot some part of the said land for a burying place, where the persons and members of the said congregation may bury their dead forever, and the said James Craven, John Gray, Alexander Jemyson, Robert Walker, John McCulloch, George Hiear, Henry Jemyson Jun., and John Scott, for themselves severally and their respective heirs, executors, and administrators, do covenant, promise, and grant to and with the said Richard Walker, Daniel Craige, William Craigton, Thomas Craige, Robert Jemyson, Samuel Faries, James Poak, Archibald Kelsey, and James Carrell, and the survivors and survivor of them and the heirs of such survivor, that they the said James Craven, John Gray, Alexander Jemyson, Robert Walker, John McCulloch, George Hiear, Henry Jemyson Jun., and John Scott, nor any nor either of them, nor any of their heirs, executors, or Administrators, nor any succeeding them in the said trust shall admit or suffer any Minister to preach or teach in any house or houses, that shall be built on the said land, without the consent of the communicating members of the said congregation for the time being; and also that upon the reasonable request and at the proper cost and charge of the said Richard Walker, Daniel Craige, William Craigton, Thomas Craige, Robert Jemyson,

Samuel Faries, James Poak, Archibald Kelsey, and James Carrell, they will convey in due form of law the above mentioned piece or parcel of land with the appurtenances to such person or persons, and at such time or times as the communicating members of the said congregation for the time being shall appoint and direct;

And it is the true intent and meaning of these presents and of all the parties hereunto, that neither the said James Craven, John Gray, Alexander Jemyson, Robert Walker, John McCulloch, George Hiear, Henry Jemyson, Jr., and John Scott, their heirs, executors or administrators, nor either of them, nor any other person or persons succeeding them in the said trust, that shall be declared by the members of the said congregation for the time being to be out of unity with them, shall be capable to execute the said trust or stand seized to the uses aforesaid, nor have any right or interest of, in, or to, the premises or any part or parcel thereof, while he or they shall so remain; But that in all such cases, as also when either or any of them, or others succeeding them in the said trust, shall depart this life, that then it shall be lawful to and for the said Richard Walker, Daniel Craige, William Craigton, Thomas Craige, Robert Jemyson, Samuel Faries, James Poak, Achibald Kelsey, and James Carrell, with the consent of the aforesaid present incumbent Charles Beatty and his successors and the male communicating members of the said congregation to elect and choose others to the said trust that shall be in unity with them and of the same faith and order.

In witness whereof the said parties to these presents have interchangeably set their hands and seals hereunto. Dated the day and year first above written.

^{HIS}
JOHN X McCULLOCH. [Seal.]
_{MARK.}

GEORGE HAIR. [Seal.]

HENRY JEMYSON. [Seal.]

^{HIS}
JOHN X SCOTT. [Seal.]
_{MARK.}

JACOBUS CRAVEN. [Seal.]

JOHN GRAY. [Seal.]

ALEXANDER JEMYSON. [Seal.]

ROBERT WALKER. [Seal.]

Sealed and delivered in the presence of Moses Crawford and Archibald Crawford.

Be it remembered, that on the fifteenth day of June, Anno Domini One thousand seven hundred and forty-five, before me, Simon Butler, one of the Justices of the peace for the County of Bucks, came the within named James Craven, John Gray, Alexander Jemyson, Robert Walker, John McCulloch, George Hair, Henry Jemyson, Jr., and John Scott, and brought the within written indenture, or declaration of trust, which they and each of them respectively did acknowledge to be their act and deed, and desired that the same may be recorded as their deed.

Witness my hand and seal the day and year above said,

SIMON BUTLER. [Seal.]

Recorded the 3rd Day of February, A. D. 1748.

G.

ELDERS OF NESHAMINY CHURCH, FROM THE EARLIEST
DATE SO FAR AS KNOWN.

1743, Richard Walker,	1830, James Horner,
1748, John Gray,	Samuel Craven,
Robert Jamison,	1838, William M. White,
1794, Benjamin Snodgrass,	William Jamison,
John Ramsey,	James Weir,
Robert Jamison,	Hugh Mearns,
Samuel Mann,	1839, Nathan McKinstry,
William Walker,	Joseph Carrell,
1810, Stephen Murray,	Joseph Carr,
William Mearns,	1848, John McNair,
Isaac Craven,	Henry McKinstry,
1815, John Weir,	1872, Stacy B. Beans,
1820, Jonathan Roberts,	R. Henderson Darrah,
1825, Gideon Prior,	Cephas Ross.

H.

TREASURERS OF NESHAMINY CHURCH.

THE YEAR DENOTES WHEN THEY WERE ELECTED THE FIRST TIME.

1745, Robert Jamison,	1796, Robert Mearns,
1746, Richard Walker,	1808, Robert Ramsey,
1756, Robert Stewart,	1811, John Carr,
1768, Hugh Bartley,	1812, James Darrah,
1773, Benjamin Snodgrass,	1814, Robert Mearns,
1783, John Kerr,	1827, Hugh Mearns,
1785, William Long,	1839, William Carr,
1787, John Greir,	1841, Joseph Hart,
1789, Elijah Stinson,	1860, George Ramsey.

I.

TRUSTEES OF NESHAMINY CHURCH, WARWICK, PA.

Between 1743 and 1782, all who acted in this capacity are not known in consequence of imperfect records.

The date given denotes the year when the persons mentioned were first elected. Many of them served for different periods, and some of them for many years.

1743, James Craven,	1746, Richard Walker,
John Gray,	1753, Francis Rickey,
Alexander Jamison,	William McDonnel,
Robert Walker,	Robert Scott,
John McCulloch,	1754, John Wigton,
George Hair,	James Polk,
Henry Jamison, Jr.,	Samuel Weir,
John Scott,	1755, Matthew Haines,
1745, Robert Jamison,	Trustram Davie,

- 1755, John Boggs,
 1756, Robert Stewart,
 1762, Daniel Craig,
 1767, James Wallace,
 William Long,
 1768, Hugh Bartley,
 1773, Benjamin Snodgrass,
 1782, William Scott,
 Nathan McKinstry,
 Giles Craven,
 William Walker,
 John Kerr,
 Joseph Hart,
 1784, James Snodgrass,
 Thomas Craig,
 Gayen Edams,
 1785, John Greir,
 Hugh Mearns,
 1787, Rev. Nathaniel Irwin,
 William Ramsey,
 Robert Jamison, Sen.,
 1788, Robert Jamison, Jr.,
 John Carr,
 Samuel Mann,
 1789, Samuel Hines,
 Elijah Stinson,
 John Horner,
 1790, Robert Mearns, Jr.,
 1791, Samuel Polk,
 1794, Capt. William Long,
 John Todd,
 Francis Baird,
 1795, James Darrah,
 1796, John Barclay,
 1797, John Crawford, Jr.,
 1801, John Jamison,
 1807, Robert Jamison (son of
 Henry),
 1810, James Polk,
 Samuel Hart,
 1812, John Harvey,
 Robert Ramsey,
 1814, John Mann,
 John Long,
 1816, James Flack,
 Thomas Craven,
 1817, Hugh Long,
 1818, William Long (Farmer),
 Gideon Prior,
 1819, William Carr,
 James Horner,
 1820, Samuel McNair,
 1821, Samuel Mann,
 1823, John Stinson,
 1827, John S. Grier,
 Hugh Mearns,
 1828, Samuel Craven,
 Henry Darrah,
 1829, Nathan McKinstry,
 Jonathan Roberts,
 1831, William M. White,
 John Horner,
 1832, Joseph Hart,
 Joseph Carr,
 1834, William Jamison,
 1835, William R. Blair,
 1836, John M. Craven,
 1837, William H. Long,
 James G. Thomson,
 James P. Wilson,
 1838, Samuel McNair, Jr.,
 Andrew Long,

1838, John Bready,	1854, Courtland Carr,
Robert McKinstry,	1855, John McKinstry,
John Polk,	1857, Mahlon Long,
1839, William Long, Jr.,	1859, Jacob H. Rogers,
1841, Robert Darrah,	George Ramsey,
1842, John C. Beans,	1860, William H. Stuckert,
1845, William C. Jamison,	1861, Isaac W. Spencer,
Matthew Wilson,	Wilson Brady,
1846, Dr. Washington Matthews,	1864, Theodore Flack,
1848, George Jamison,	1867, John M. Darrah,
1851, Charles Long,	1874, Hiram Carr,
1853, John Blair Ramsey,	John J. Spencer.

J.

SEXTONS.

1748, John Miller,	1828, Amos Torbert,
1768, Benjamin Hamilton,	1833, John McDowell,
1784, "Negroe Cupid,"	1836, Amos Torbert,
1800, Laurence Emery,	1852, William Radcliff,
1803, John Barns,	1870, Cornelius Corson.
1827, John Polk,	

K.

COLLECTORS OF PEW RENTS.

Appointed by vote of the Congregation and drawn by ballot for their respective quarters in the following order.

1793.

NORTH WEST QUARTER.

Robert Flack,	James Finley,
William Darroch,	James Darroch,

James Snodgrass,
 Samuel Hynes,
 John Simpson, Jr.,
 Robert Walker,
 Jacob Hufty,
 Joseph Wright,

William Walker,
 Moses Dunlap,
 William Hynes,
 John Weir,
 John Todd.

WILLIAM LONG'S QUARTER.

Henry Veon,
 Andrew Long, Jr.,
 William Long (son of Wm.),
 William Whittenham,
 Andrew Boyd,
 John Long,

Thomas Craig,
 Hugh Long,
 Samuel Poalk,
 Robert Ewers,
 John Roberts.

NORTH EAST QUARTER.

John McGrady, Sen.,
 Gauin McGrady,
 Samuel McGrady,
 Robert Jamison, Jr.,
 Elijah Stinson,
 Robert Jamison (son of Robt.),
 James McMinn,

Robert Jamison, Sen.,
 Jonathan Roberts,
 Charles McMicken,
 Jesse Anderson,
 John Jamison,
 John Kerr.

SOUTH QUARTER.

Samuel Mann,
 John Roney,
 Stephen Murrey,
 William Barns,
 James Kirkpatrick,

Isaac Carryl,
 James Poalk,
 Peter Kerr,
 Col. Hart,
 John Horner.

EAST QUARTER.

Hamilton Roney,
 John Carr,
 William Hart,
 Hugh Edams,
 John Ramsey, Jr.,
 William Scott,

Thomas Craven, Jr.,
 Isaac Craven,
 William Mearns,
 Francis Baird,
 H. Vansant.

NORTH QUARTER.

James Barclay,	Robert McKinstry,
Benjamin Snodgrass,	Henry McKinstry,
James Kirk,	William Hare,
John Crawford, Jr.,	John Flack,
David Johnson,	John Grier.

L.

COLLECTORS OF PEW RENTS.

1807.

QUARTER NO. I.

Archibald Scott,	Francis Baird,
John Carr,	Jacob Carrell,
Giles Craven,	James Adams,
William Mearns,	Robert Cummins,
Lott Carr,	Robert Ramsey,
John Hart,	Adam Kerr,
Robert Mearns,	William Ramsey.
Joseph Carr,	

QUARTER NO. II.

Jonathan Delaney,	John Harvey, Jr.,
James Kirkpatrick,	Cornelius Carrell,
Hugh Long,	Isaac Carrell,
Samuel Mann,	John Rankin,
Samuel McNair,	Andrew Reed,
Gideon Prior,	Samuel Henderson,
Isaac Craven,	William Barns,
James McNeil,	James Darrah.

QUARTER NO. III.

William Long (Schoolmaster),	David Dowlin,
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William Long (Miller),
 Thomas Griffith,
 Jesse Rubinkam, Jr.,
 Lawrence Emory,

Wm. Long (son of Hugh),
 William Whitteulham,
 John Long,
 Robert Thompson.

QUARTER No. IV.

Thomas M. Flack,
 James Kirk,
 James Finley,
 Joseph Wright,
 John Todd,

Robert Walker,
 James Weir, Jr.,
 Nathaniel Dunlap,
 Robert Flack,
 Robert McKinstry.

QUARTER No. V.

Captain John Crawford,
 David Titus,
 Andrew McMicken,
 William Titus,
 Richard Walker,
 John Mann, Jr.,
 William McEwen,

James Snodgrass,
 William Haire,
 John Stewart Grier,
 James McEwen,
 William Wiley.
 Andrew McEwen.

QUARTER No. VI.

Abraham DeCoursey,
 Robert Jamison (son of John),
 John Robinson,
 Jonathan Roberts,
 Thomas Barr,
 Andrew Long (son of A. Long,
 Esq.),

Hercules Roney,
 James Jamison (son of Robert),
 John Jamison (son of John),
 John Jamison (son of Robert),
 Robert Jamison, Jr.,
 Elijah Stinson,
 Hamilton Roney.

M.

COLLECTORS OF PEW RENTS.

1843.

Upper Warwick, Jacob H. Rogers.
 Lower Warwick, William Bready.
 Upper Warminster, Joseph Carr.
 Lower Warminster, Joseph Carrell.
 Warrington, James McKinstry.

N.

LIST OF PEWHOLDERS

On an old ground plan of the Church, in the handwriting of Rev. N. Irwin, without date, but supposed to have been first prepared about 1785, with additions afterwards:

Samuel Mann,	Joseph Wright,
Paul Dowling,	Samuel Wright,
James Kirk,	Margaret Walker,
Mary Torrance,	Isaac Johnson,
Samuel Holmes,	Jane Wright,
David Dowling,	Eliza McGoochin,
Robert Jamison,	Robert Thompson,
Benjamin Haines,	Mary Weir,
Deborah Titus,	Margaret Weir,
William Hair,	John Scott,
William Titus,	Margaret Barclay,
Martha Ramsay,	Jesse Rubinkam,
William Thompson,	Andrew Scott,
Robert Weir,	William Darrah,
James Millar,	William Johnson,

William Carnaghan,
 Isaac Carrel,
 Joseph Carr,
 John Stinson,
 John Bready,
 William Purdy,
 James Snodgrass,
 John Todd,
 Robert Jamison, Jr.,
 James Jennings,
 James Flack,
 William Hart,
 Robert Jamison,
 Elnathan Pettit,
 Josiah Hart,
 Eleanor Polk,
 Hugh Long,
 Samuel Hart,
 Mary McGill,
 John Jamison,
 David Johnson,
 William Knight,
 James McNeil,
 John McNeil,
 William Wiley,
 Daniel McNeil,
 Ananias Ramsay,
 James McEwen,
 Adam Kerr,
 James Patterson,
 Margaret Miller,
 Daniel Knox,
 Andrew McEwen,
 Margaret Kerr,
 Lydia Kerr,
 John Torrence,

John Torrence, Jr.,
 Abraham Sutfin,
 Benjamin Hair,
 Sarah Love,
 Archibald McCorkle,
 Samuel McCorkle,
 Francis Campbell,
 James Boyd,
 John Stewart,
 Robert Ewer,
 James McMinn,
 Jannet Dougherty,
 David Dougherty,
 Ann Dougherty,
 Matthew McMinn,
 William Knight,
 John Dunlap,
 Jesse Anderson,
 Silas Barton,
 Sarah Jones,
 Samuel Murray,
 Nathaniel Dunlap,
 James McIntire,
 Eleanor Dunlap,
 Thomas Barr,
 John Harvey,
 Esther Gilbert,
 John Armstrong,
 Abram DeCoursey,
 Matthew Jamison,
 Yardley Leedom,
 Thomas Craig,
 John Greir,
 John S. Greir,
 Nathaniel Irwin,
 Andrew Long, Esq.,

J. Barclay, Esq.,	Gawn McGraudy,
John Kerr,	John McGraudy,
William Long,	Samuel McGraudy,
Benjamin Snodgrass,	John Opdyke,
William Ramsey,	John Bothwell,
John Mann,	Thomas Percy,
William Walker,	Ann Ingles,
Robert Dunn,	Mary McKinstry,
Robert Mearns,	Jane Blair,
Robert Walker,	Frances Baird,
Rebecca Walker,	Samuel Henderson,
Richard Walker,	Hannah Simpson,
Margaret Gravalle,	Isabel Wallace,
Robert Flack,	John Rankin,
Ann Flack,	Samuel Flack,
William Harvey,	William Rankin,
Thomas W. Flack,	Ann Weir,
Ann English,	John Barns,
William Long, Schoolmaster,	Edward Hays,
Robert McKinstry,	Elijah Stinson,
John Marshall,	John Harvey, Jr.,
Catharine Root,	John Simpson,
John Crawford,	James Finley,
John Crawford, Jr.,	Isaac Mann,
Robert Darrah,	Jacob Carrel,
Hugh Adams,	James McKinney,
Samuel Weir,	Barnard Carrel,
John Weir,	Cornelius Carrel,
Benjamin Watson,	Lucretia Carrel,
William Mearns,	Stephen Murray,
Elizabeth Carr,	Barnard Van Horn,
Mary Carr,	Benjamin Hagaman,
John Carr,	John Horner,
Lot Carr,	Elizabeth Garrison,
Gideon Prior,	Charles Vansant,
Jonathan Delaney,	John Long,

William Long,
Jonathan Roberts,
William Whittenham,
Mary Puff,
William Barns,
Thomas Barns,
John Lukens,
John Ramsey,
James Darrah,
Henry McKinstry,
Giles Craven,
James Snodgrass, Jr.,
Ann McKinstry,
Andrew McMighan,
Charles McMighan,
Margaret Huston,
James Kirkpatrick,
Mary Bothwell,
Sarah Torrence,
Thomas Powers,
James Oliver,
Samuel Hart,
Elizabeth Hynes,
Matthew Hynes,
William Hynes,
William McEwen,
Samuel McNair, Jr.,
Joseph Johnson,
James Cummings,

James Polk,
Hamilton Roney,
Elizabeth Robinson,
Robert Cummings,
Elizabeth Long,
Hubert Douglass,
John Roberts,
Robert Brady,
William Carr,
James Jamison,
Thomas Roney,
Thomas Roney, Jr.,
Thomas Griffith,
William Picker,
John Robinson,
J. Vandevender,
Hiram Roney,
Andrew Long, Jr.,
John McGraudy, Jr.,
Solomon Hart,
Edward Melawny,
Henry Sutch,
James McGee,
Samuel Collins,
William Powers,
Laurence Emmery,
John Matthews,
Josiah Shaw,
Robert Simms.

O.

LIST OF SUBSCRIBERS FOR THE REPAIR OF THE GRAVE-YARD AND ENCLOSING OF GROUND TO THE BRISTOL ROAD.

1851, 1852.

PLAN ADOPTED BY THE TRUSTEES, SEPTEMBER 25, 1851.

John C. Beans,	John McNair,
Robert Darrah,	Alexander Brady,
William Long,	Henry Hamilton,
George Jamison,	Henry McKinstry,
Robert McKinstry,	Robert Service,
Charles Long,	Charles Hamilton,
Mahlon Long,	Elijah Opdyke,
Amos Torbert,	Peter Mattis,
Matthew Wilson,	Gilbert Hay,
Jane V. Craven,	Margaret Long,
Joseph Carr,	Jacob Item,
Joseph Hart,	Samuel L. Carver,
Anna Long,	William Rubincam,
James P. Wilson,	Mary McNair,
Courtland Carr,	Daniel Carr,
Hugh Long,	Henry Herrmann,
J. R. Lawrence,	Jacob H. Rogers,
Sarah Long,	Jacob Stuckert,
John Polk (Farmer),	Mary Arnell,
John Polk (Tanner),	Marshall Cummings,
William H. Stuckert,	Elizabeth Stewart,
Samuel McNair,	Benjamin Shearer,
Mary Long,	Washington Matthews,
Mary Jamison,	Samuel Lovett,
Jesse Rubincam,	Joseph Flack,
James McKinstry,	William Patterson,
Gideon Prior,	Isaac Spencer,

William Hart,
 William Bothwell,
 Martha Jamison,
 George Ramsey,
 John McKinstry,

John Ramsey,
 Margaret Wilson,
 John Watson,
 J. Blair Ramsey.

P.

LIST OF SUBSCRIBERS FOR THE PURCHASE OF THE
 ORGAN.

1853.

John C. Beans,
 Charles Long,
 Mahlon Long,
 Robert Darrah,
 William Long,
 George Jamison,
 J. Blair Ramsey,
 Robert McKinstry,
 Amos Torbert,
 Jane V. Craven,
 Joseph Carr,
 Joseph Hart,
 Anna Long,
 Courtland Carr,
 Hugh Long,
 J. R. Lawrence,
 Hugh Long (Miller),
 John Polk,
 William H. Stuckert,
 Samuel McNair,
 Mary Long,
 Mary Jamison,
 James McKinstry,

Alexander Brady,
 Henry Hamilton,
 Henry McKinstry,
 Robert Service,
 Charles Hamilton,
 Elijah Opdyke,
 Peter Mattis,
 Margaret Long,
 Jacob Item,
 Samuel L. Carver,
 William Rubincam,
 Mary McNair,
 Daniel Carr,
 Henry Herrmann,
 Jacob H. Rogers,
 Jacob Stuckert,
 Mary Arnell,
 Elizabeth Stewart,
 Washington Matthews,
 Joseph Flack,
 Margaret Garnet,
 Caroline Downer,
 Levi Temple,

Douglas K. Turner,
 Gideon Prior,
 John Polk,
 William Hart,
 William Bothwell,
 Martha Jamison,
 George Ramsey,
 John McNair,
 John McKinstry,
 George Brown,

John Bothwell,
 William Kneedler,
 James Lovett,
 John Temple,
 William Rutherford,
 Thomas Arnell,
 John Arnell,
 William Croasdell,
 William Ramsey,
 William Bready,

Q.

LIST OF SUBSCRIBERS TO THE BUILDING OF THE
 CEMETERY CHAPEL.

1871.

IN PHILADELPHIA AND OTHER PLACES.

B. Franklin Wright,
 Edwin Hart,
 John Hart,
 Mrs. Mary Watson,
 Mrs. Agnes F. Long,
 M. Lukens Long,
 John McEwen,
 Emily McCarter,
 Rev. James P. Wilson, D. D.,
 James E. Darrah,
 Mrs. Martha Darrah,
 Mrs. Anna W. Baird,
 Matthew Baird,
 John Wanamaker,

James W. Carson,
 Mrs. Kate Graham,
 Rev. James A. Darrah,
 Mrs. Rebecca R. Philler,
 Elizabeth L. Grier,
 Margaretta Long,
 Rev. Azariah Prior,
 Robert Grier,
 Mrs. Orilla Whitehead,
 Mrs. Ann E. Pearce,
 Josiah Hart,
 Mrs. Isabella Ruckman,
 Mrs. Catharine Yerkes.

AT NESHAMINY.

Joseph Hart,	Mrs. Mary Bothwell,
Mrs. Catharine Darrah,	Robert McKinstry,
Rachel Long,	William Radcliff,
Mrs. Emily Nichols,	William H. Stuckert,
Mrs. Rebecca Turner,	Mrs. Eliza Freeland,
Rev. D. K. Turner,	Mrs. Louisa Spencer,
George Jamison,	Mrs. Jane V. Craven,
John C. Beans,	Elizabeth Stewart,
William Long,	Spencer Flack,
Marietta Long,	William Flack,
Mrs. Mary Polk,	John McNair,
Joseph Carr,	Mrs. Martha C. Long,
Mrs. Jane Polk,	James Field,
Theodore Flack,	R. Henderson Darrah,
John M. Darrah,	Mrs. Margaret Wilson,
Emily Decoursey,	Ann Moore,
Andrew Long,	Rebecca Hare,
Mrs. Harriet Long,	Mary Carr.
Elizabeth Hart,	

R.
LIST OF SUBSCRIBERS TO THE PURCHASE OF THE
PARSONAGE.

SEPTEMBER, 1873.

Resolution to obtain a Parsonage adopted, June, 1873.

Courtland Carr,	Eliza B. Yates,
John C. Beans,	John B. Opdyke,
Jane V. Craven,	Elizabeth Mattis,
D. K. Turner,	Ann Opdyke,
Catharine Darrah,	Samuel Flack,

John M. Darrah,
 Charles Ramsey,
 Jane Polk,
 James Field,
 Theodore Flack,
 Andrew Long,
 William Long,
 Elizabeth Hart,
 George Ramsey,
 Rebecca Turner,
 Henry McKinstry,
 James McKinstry,
 R. Henderson Darrah,
 John McNair,
 Stacy B. Beans,
 Wm. H. Stuckert,
 John J. Spencer,
 Mary Bothwell,
 Rachel Long,
 Cephas Ross,
 William C. Walton,
 George Taylor,
 George Brown,
 Hiram A. Carr,
 Miles S. Pownall,
 Elizabeth Dudbridge,
 Isaac V. Folwell,
 Mary Mattis,
 H. Clay Stuckert,
 Anna Hellings,

Sarah Spencer,
 Eliza M. Carr,
 Samuel Cozzens,
 Wm. S. Rutherford,
 Hiram Cornell,
 Jesse McKinstry,
 John Bruehl,
 Charles Meredith,
 Frank P. McKinstry,
 Howell E. McNair,
 Mary Service,
 Nancy Bready,
 P. Jenks Dudbridge,
 Mary A. Campbell,
 Jacob Dubree,
 Thomas McNair,
 Jacob Titus,
 Isaac Carr,
 William Flack,
 Samuel Taylor,
 Lewis Afflerbach,
 Anna Webster,
 Thomas Percy,
 Robert S. McNair,
 Sarah M. Arnell,
 Andrew Gault,
 Jane Seigenfus,
 John Morgan,
 William Gault,
 David Cornell.

S.

LEGACIES TO NESHAMINY CHURCH.

(So far as known.)

1772.	William Hair,.....	£8. 10s. or \$22.61
1794.	Richard Walker,.....	£53. or \$141.33
1798.	Samuel Torrence,.....	£40. or \$106.66
1813.	Rev. Nathaniel Irwin,.....	\$2000.00
1817.	Elias Gilbert,.....	\$40.00
1819.	Henry Jamison,.....	\$500.00
	Used for roofing and repairing the Church.	
1843.	Thomas Barnes,.....	30.00
1864.	Mrs. R. H. Turner,.....	300.00
	For the Cemetery Chapel. (Realized in 1871, \$524.00).	
1866.	Ann Eliza Long,.....	\$100.00
	To the Cemetery Chapel.	
1872.	Joseph Hart,.....	\$200.00
	For tablet in Church.	

T.

COPY OF THE PAY ROLL OF CAPTAIN HENRY DARRAH'S
COMPANY, BUCKS COUNTY MILITIA, DETACHMENT IN
THE SERVICE OF THE UNITED STATES, AND COM-
MANDED BY LIEUT. COL. JOHN LACY, Esq.

DECEMBER 3, 1777.

Names and rank, entered November 1, 1777.

CAPTAIN.

HENRY DARRAH.

LIEUTENANTS.

1. JOSEPH GREIR,

2. JONAS INGHAM.

ENSIGN.

WILLIAM BOOROM.

SERGEANTS.

1. JOHN WEIR, 2. ANDREW MCCREARY,
WILLIAM COFFING, Clerk.

FIFER.

SIMON JAMES.

SERGEANTS.

THOMAS RITCHIE, JOHN WILSON.

CORPORALS.

1. DAVID HERRIN, 3. RICHARD WILGUS,
2. JOHN TATE, 4. DANIEL HASTY.

PRIVATES.

- | | |
|-----------------------|----------------------|
| 1. John Mathers, | 22. Serick Roberts, |
| 2. Alexander Parker, | 23. Francis Jedun, |
| 3. John Parker, | 24. Abram Vandike, |
| 4. Joseph Robinson, | 25. George Smith, |
| 5. Moses Dunlap, | 26. Joseph Law, |
| 6. William Hair, | 27. Thomas Gaun, |
| 7. Jacob Pickard, | 28. William Doyle, |
| 8. John Shepherd, | 29. Robert Morrison, |
| 9. Stephen Doyle, | 30. Samuel Jones, |
| 10. Charles Dunlap, | 31. Hugh Wattson, |
| 11. Alexander Long, | 32. Robert Kennedy, |
| 12. Peter Jedun, | 33. Robert Weir, |
| 13. Isaac James, | 34. Hugh Barkley, |
| 14. Samuel Mason, | 35. Thomas Hill, |
| 15. Alexander Ramsey, | 36. Henry Young, |
| 16. Adam Boylin, | 37. John Kern, |
| 17. John Grant, | 38. Thomas Hamilton, |
| 18. William Harvey, | 39. John Robinson, |
| 19. Benjamin Wood, | 40. John Herrin, |
| 20. John Cummins, | 41. John James, |
| 21. John Neaphas, | 42. Charles Morrow. |

U.

CAPT. HENRY DARRAH'S COMPANY OF MILITIA, UNDER
COMMAND OF COL. WM. ROBERTS, OF BUCKS CO., SEP.
21, 1778.

The Company first organized in 1777 was reorganized and filled
up in 1778, as follows.

CAPTAIN.

HENRY DARRAH.

LIEUTENANTS.

JOSEPH GREER,

WILLIAM HAYNS.

ENSIGN.

WILLIAM BOOROM.

PRIVATEES &c.

David Davis,	Henry Ruth,
Benjamin Butler,	John Sprogell,
Joseph Mathews,	George Caingell,
Amos Griffith,	Owen Swartz,
Joseph Thomas,	James Weir,
Henry Rosenbury,	John James (widower),
Morgan James,	Alexander More,
Thomas James,	Joseph Robeson,
Samuel Borgy,	James Griffin,
Mathew Law,	Joseph Law,
Robert Ewer,	Lewis Lunn,
Tobiah Shull,	Conard Swartzlander,
Alexander Forman,	Simon James,
William James,	Joseph Griffith,
William Morris,	John Ruth (widower),
Andrew Ruth,	Isaac James,
Peter Kippard,	John Davis, Esq.,
George Shipe,	Peter Kippard, Jr.,
John Harry,	Christian Etherholt,
Abraham Coffin,	Robert Morrison,

Abiah Butler,	William Hare,
John Miller,	John Thomson,
Jacob Sliver,	John Edonard,
John Lapp,	Isaac Lapp,
Christian Ruth,	Benjamin Mathews,
Jeremiah Vastin,	Thomas Mathews,
Jonathan Drake,	George Smith,
John James,	Andrew Stinson,
William Griffith,	John Tidisyler,
Samuel Harry,	Christian Khoar,
Abraham Ruth,	Eleazer James,
Joseph Lun,	Zachariah Tiddro,
John Weir,	Andrew Harry,
Stephen Bartain,	Henry Ruth,
Benjamin Griffith,	Jacob Swartz,
Andrew McCreary,	Ludwick Sticknard,
Philip Eckerman,	John Gardner,
Owen Thomas,	William McVey,
Edward Williams,	William Wright,
Robert Flack,	Richard Lewis,
Jacob Miller,	Philip Millar,
Thomas Jones,	Christian Miller,
William Thomas,	Isaac Thomas,
Frederick Kippard,	Christian Clymer,
John Kisler,	Christian Swartz,
Mark Fraley,	Benjamin Burn,
Charles Dunlap,	Robert Thomson,
Jeremiah Dungan,	Gavin Stevens,
Samuel Mason,	James Hackly,
Samuel Griffith,	Robert Jones,
Isaac Williams,	David Thomas,
David Caldwell,	John Mason,
Jacob Craton,	James Haslet.

The originals of these Company Rolls are now in possession of R. H. Darrah of Hartsville, a great-grandson of the Captain.

V.

LIST OF PERSONS BURIED IN NESHAMINY GRAVE YARD,
WARWICK, BUCKS CO., PA.
1731-1876.

NAME.	TIME OF DEATH.	AGE.
Jane Adams,	October 22, 1746,	55 y.
James Archibald,	May 25, 1748,	34 y.
Elizabeth Archibald,	October 18, 1751,	78 y.
George Arnell,	July 3, 1844,	72 y.
Sarah B. Arnell,	July 23, 1846.	
Thomas Arnold,	July 18, 1859,	50 y.
Anna M. Arnold,	October 4, 1863,	10 y. 6 m. 8 d.
Spencer K. Atkinson,	September 19, 1866,	20 y. 9 m.
R. H. Arnell.		
George Arnell,	September 23, 1861,	79 y.
William Ardeaway,	March 15, 1874,	42 y.
George Arnold,	April 6, 1874.	
Audrey Bailey,	March 5, 1843,	27 y. 2 m. 18 d.
John Baird,	February 21, 1748,	73 y.
John Baird,	November 23, 1774,	27 y.
John Baird,	February 4, 1791,	77 y.
Elizabeth Baird,	November 7, 1808,	93 y.
Francis Baird,	December 30, 1833,	31 y.
Francis Baird,	June 27, 1835,	77 y.
Hugh Baird,	September 1, 1841,	49 y. 3 m. 20 d.
James Baird,	August 19, 1842,	46 y. 6 m. 11 d.
Jane H. Baird,	August 20, 1849,	16 y.
Margaret Baird,	July 6, 1851,	90 y.
Mary Barns,	September 19, 1774,	50 y.
John Barns,	May 9, 1777,	61 y.
Thomas Barns,	October 7, 1814,	24 y. 9 m. 16 d.
William Barns,	December 28, 1816,	61 y.
John Barns,	January 25, 1823,	70 y.
Thomas Barns,	May 17, 1841,	78 y. 5 m. 5 d.
William Barnes,	May 5, 1873,	55 y.

NAME.	TIME OF DEATH.	AGE.
Hannah Barnes,	January 9, 1874,	85 y.
Angeline W. Baldwin,	May 16, 1862,	26 y. 5 m. 21 d.
James Barclay,	February 14, 1792,	70 y.
Jane Barclay,	October 23, 1803,	48 y.
Washington C. Barclay,		2 y. 8 m.
James Barclay,	June 9, 1806,	28 y.
John Barclay,	September 15, 1824,	75 y.
Esther Barclay,	December 1, 1864,	77 y.
Charity Barr,	November 19, 1800,	88 y.
Thomas Barr,	September 12, 1831,	72 y.
Harman Y. Beans,	June 12, 1864,	32 y. 6 m. 17 d.
Elizabeth Y. Beans,	May 24, 1875,	75 y.
John C. Beans,	April 25, 1874,	71 y.
Mary Bennett,	January 3, 1832,	93 y. 1 d.
Mary Birney,	July 10, 1770,	70 y.
James T. Blair,	January 27, 1825,	1 y. 4 m.
Jean Blair,	April 1, 1825,	82 y.
Lydia M. Blair,	October 4, 1838,	1 y. 4 m.
Mary L. Blair,	September 19, 1846,	56 y.
Nancy Blair,	February 29, 1856,	71 y.
William R. Blair,	February 5, 1859,	72 y.
James R. Bothwell,	September 20, 1858,	36 y. 5 m.
William Bothwell,	October 18, 1869,	60 y. 10 m.
John Bothwell,	December 23, 1873,	84 y.
Alexander Brady,	July 27, 1862,	70 y. 10 m. 27 d.
Achsah Brady,	October 30, 1866,	74 y. 9 m. 21 d.
John Bready,	December, 1735,	64 y.
Robert Bready,	February 20, 1779,	78 y.
Thomas Bready,	February 9, 1818,	63 y.
Ann Bready,	February 21, 1789,	70 y.
Elizabeth Bready,	September 14, 1814,	57 y.
Robert Bready,	February 26, 1823,	76 y.
James Bready,	July 31, 1826,	70 y.
Elizabeth Bready,	March 22, 1830,	1 y. 10 m. 22 d.
Elizabeth Brunner,	June 15, 1862,	69 y.

NAME.	TIME OF DEATH.	AGE.
Paul Brunner,	April 10, 1872,	80 y.
John Bruehl,	April 10, 1874,	68 y.
Christina Bruehl,	January 15, 1876,	63 y.
Robert Caldwell,	November 27, 1795,	70 y.
William E. Campbell,	October 4, 1862,	3 y. 8 m. 20 d.
Edwin T. Campbell,	June 13, 1864,	33 y. 1 m. 5 d.
Isaac Carnaghan,	December 17, 1807,	23 y.
Grizelda Carnaghan,	August 23, 1820,	84 y.
William Carr,	May 22, 1788,	60 y.
Mary Carr,	October 10, 1790,	55 y.
William Carr,	September 4, 1801.	
Peter Carr,	September 29, 1803,	46 y.
William Carr,	October 8, 1807,	44 y.
James W. Carr,	October 19, 1808,	23 y.
John Carr,	March 29, 1812,	66 y.
Adam Carr,	March 21, 1815,	49 y. 10 m. 11 d.
Frances Carr,	April 17, 1829,	58 y. 4 m. 19 d.
Joseph Carr,	April 7, 1839,	60 y.
Joseph Carr,	June 24, 1833,	60 y. 2 m.
Mary Carr,	February 13, 1840,	77 y.
John H. Carr,	October 25, 1840,	28 y.
Jane Carr,	February 8, 1844,	89 y.
Elizabeth Carr,	February 20, 1849,	73 y.
Joseph Carr,	July 26, 1851,	50 y. 6 m. 25 d.
Franklin Carr,	February 15, 1852,	23 y. 5 m. 23 d.
Ann Carr,	February 25, 1858,	57 y. 7 m. 25 d.
J. Hart Carr,	August 23, 1863,	21 y.
Daniel Carr,	November 28, 1865,	67 y. 1 m. 9 d.
Mary Carr,	February 21, 1870,	67 y. 6 m.
John S. Carr,	September 4, 1871,	25 y.
Joseph Carr,	March 9, 1872,	76 y.
Jane H. Carr,	March 20, 1872,	70 y.
William Carr,	March 10, 1872,	83 y.
Rebecca Ann Carr,	March 24, 1872,	58 y.
Elizabeth L. Carr,	May 2, 1873,	71 y.
Sarah L. Carr,	November 26, 1873,	1 m. 7 d.

NAME.	TIME OF DEATH.	AGE.
William G. Carr.		
Elizabeth Carr.		
Joshua Y. J. Carr.		
Rachel Carrell,	June 27, 1832,	61 y.
Cornelius Carrell,	March 27, 1850,	82 y.
Joice Carrell,	July 15, 1856,	81 y.
Mary Ann Carver,	March 23, 1837,	26 y. 6 m.
Eli Carver,	March 28, 1837,	53 y. 1 m. 10 d.
Clemens Carver,	January 28, 1849,	20 y. 2 m. 21 d.
Joseph Carver,	February 5, 1851,	70 y. 6 m. 5 d.
Hannah Carver,	January 11, 1858,	72 y. 9 m.
William Clift,	September 3, 1843,	9 y. 10 m. 23 d.
Amos Coar,	June 13, 1840,	32 y. 1 m. 5 d.
Mary Connard,	March 7, 1838,	32 y.
Euphemia Connard,	June 9, 1838,	36 y.
Abraham Connard,	May 15, 1845,	47 y.
Charles Connard,	October 6, 1867,	37 y.
Hannah Connard,	August 19, 1857,	37 y.
John T. Connard,	June 13, 1861,	1 y. 11 m. 18 d.
Mary E. Connard,	June 25, 1861,	3 y. 6 m. 2 d.
Henrietta D. Connard,	March 24, 1864,	3 y. 2 m.
George J. Connard,	January 31, 1869,	6 m. 21 d.
Daniel Connard,	January 16, 1870,	30 y. 11 m.
Henry B. Cornell,	June 21, 1870,	3 m. 11 d.
John P. Cozzens,	August 29, 1865,	20 y.
Thomas Craig,	August 30, 1746,	31 y.
(child) Craig.		
(child) Craig.		
Jane Craig,	April 17, 1811,	72 y.
Jane Craig,	November 16, 1835,	66 y.
John M. Craven,	August 27, 1837,	43 y.
Margaret Craven,	January 19, 1855,	85 y.
Hannah Crawford,	December 25, 1784,	30 y.
Hannah Crawford,	March 25, 1803,	18 y.
John Crawford,	September 6, 1806,	88 y.

NAME.	TIME OF DEATH.	AGE.
Jane Crawford,	1820,	96 y.
William Crawford,	1815,	63 y.
John Crawford,	November 3, 1844,	62 y.
Jane Cummings,	July 14, 1775,	77 y.
John Cummings,	October 4, 1781,	80 y.
James Cummings,	December 28, 1801,	83 y.
John Cummings,	October 18, 1811,	8 y.
Jane Cummings,	November 8, 1812,	73 y.
James M. Cummings,	February 15, 1846,	13 y.
Robert Cummings,	March 16, 1850,	80 y.
Jane Cummings,	May 16, 1852,	87 y.
Levina B. Cummings,	March 26, 1864,	63 y.
Anthony Cline,	July 29, 1860,	14 y.
William Henderson Carr,	March 8, 1876,	50 y.
Cornell,	June 23, 1875,	1 y. 3 m.
Jane Carr,	January 4, 1876,	96 y. 6 m.
Rachel Darrah,	November 18, 1802.	41 y.
James Darrah,	January 31, 1821,	5 m. 19 d.
Robert P. Darrah,	March 2, 1829,	2 y. 15 d.
Sarah Darrah,	March 21, 1838,	80 y.
William Darrah,	July 11, 1838,	71 y.
James Darrah,	February 17, 1842,	78 y.
Henry Darrah,	August 10, 1849,	58 y.
Mary Ann Darrah,	March 15, 1857,	29 y.
Robert Darrah,	August 5, 1860,	70 y.
Mary Davidson,	November 10, 1840,	32 y. 10 m.
William Davidson,	August 3, 1868,	69 y. 8 m.
John Davies,	August 6, 1748,	63 y.
Isabel Davies,	August 30, 1757,	78 y.
J. DeCoursey,	1803.	
William DeCoursey,	February 28, 1835,	70 y.
Mary DeCoursey,	March 18, 1843,	55 y.
Wilson DeCoursey,	April 1, 1855,	30 y.
Euphemia Doan,	June 20, 1868,	35 y.

NAME.	TIME OF DEATH.	AGE.
David Dougherty,	July 27, 1856,	80 y.
Paul Dowlin,	September 16, 1801,	85 y.
Elizabeth Dowlin,	June 27, 1803,	37 y.
David Dowlin,	October 16, 1822,	67 y.
Alice Dunlap,	February 11, 1803,	70 y. 11 m.
Mary Dunlap,	April 16, 1816,	71 y.
James Dunn,	April 4, 1825,	89 y.
Sarah Dunn,	December 5, 1831,	80 y.
Mary Dunn,	June 7, 1857,	2 y. 8 m. 19 d.
Robert Dunn,	July 17, 1864,	83 y.
Sarah K. Dunnet,	August 26, 1855,	24 y. 1 m. 6 d.
John Earls,	December 31, 1772,	79 y.
Hugh Edams,	February 18, 1803,	72 y.
Gayne Edams,	January 24, 1838,	54 y.
James Edams,	June 13, 1850,	82 y.
Elizabeth Edams,	May 24, 1859,	91 y.
Clara Eddowes,	June 16, 1873,	4 y.
Benjamin Edwards,	March 14, 1864,	1 y. 4 m.
Eli Edwards,	March 10, 1866,	11 m.
William Erwin,	September 23, 1772,	55 y.
Margaret Erwin,	March 11, 1790,	60 y.
Mary S. Evans,	August 9, 1819,	23 y.
David Evans,	August 22, 1823,	30 y.
Mary L. Evans,	July 17, 1829,	26 y.
William Evans,	August 17, 1829,	1 m. 7 d.
Elizabeth Evans,	May 24, 1840,	16 y.
Joel Evans,	September 5, 1840,	9 m.
Lavinia Evans,	October 30, 1848,	41 y.
Adaline Evans,	February 18, 1852,	20 y.
Andrew Ewer,	August 16, 1848,	70 y. 6 m. 12 d.
Ann Ewer,	July 23, 1854,	71 y. 9 m.
Jonathan Ewer,	July 14, 1866,	78 y.
Mary A. Faunce,	May 26, 1837,	1 y. 6 m. 16 d.

NAME.	TIME OF DEATH.	AGE.
Andrew E. Fenton,	January 11, 1863,	6 y. 4 m. 8 d.
Henry S. Field,	January 10, 1870,	12 y. 8 m. 14 d.
John T. Field.	October 10, 1870,	23 y. 2 m. 19 d.
Elizabeth Finley,	December 6, 1843,	67 y. 8 m. 19 d.
John Flack,	March 18, 1802,	49 y. 6 m. 24 d.
James Flack,	September 2, 1809,	94 y.
Robert Flack,	December 4, 1814,	70 y. 11 m.
Euphemia Flack,	November 22, 1824,	64 y.
Joseph Flack,	March 19, 1825,	87 y.
Eliza Flack,	December 25, 1826.	
Ann Flack,	March 2, 1831,	87 y.
Thomas W. Flack,	June 16, 1836,	59 y.
William Flack,	July 18, 1842,	34 y. 5 m.
James W. Flack,	April 8, 1844,	41 y. 5 m.
William Flack,	April 12, 1850,	60 y. 7 m. 28 d.
Sarah D. Flack,	February 15, 1858,	82 y.
Joseph Flack,	May 16, 1858,	65 y.
Abigail Flack,	July 25, 1859,	66 y.
David Flack,	January 28, 1865,	91 y.
Robert L. Flack,	March 22, 1867,	3 y. 10 m. 22 d.
Mary L. Flack,	March 27, 1869,	76 y.
Walter Flack,	June 30, 1872,	2 y. 6 m.
Hattie P. Folwell,	August 11, 1866,	3 y.
Sarah G. Frederick,	February 25, 1848,	12 y.
Mahlon L. Forker,	September 27, 1858,	3 y. 6 m.
Rachel G. Flack,	August 23, 1874,	35 y.
Flack,	August 21, 1874,	1 m.
Charles Flack,	September 30, 1875,	55 y.
W. M. Griffith,	March 12, 1872.	
William J. Gault,	July 30, 1865,	3 y.
Rev. Alexander Gellattly,	March 12, 1761,	42 y.
Ann Gellattly,	October 4, 1770,	16 y.
Else Gilbert,	August 27, 1775,	11 y.
Esther Gilbert,	March 29, 1804,	80 y.
Elias Gilbert,	April 28, 1806,	55 y.

NAME.	TIME OF DEATH.	AGE.
Esther Gilkyson,	September 12, 1792,	8 y.
Caroline Gravell,	October 2, 1822,	15 y.
Margaret Gravell,	December 1, 1836,	64 y.
John Gray,	April 27, 1749,	57 y.
Matthew Greir,	September, 1776,	5 y.
Matthew Greir,	September 1, 1797,	14 y.
Mary Greir,	September 18, 1797,	28 y.
Jane Greir,	August 11, 1812,	1 y. 11 m. 16 d.
Mary Greir,	February 22, 1843,	36 y.
John S. Greir,	May 14, 1870,	88 y.
Jane Greir,	December 20, 1831,	83 y.
Ann Greir,	December 25, 1873,	51 y.
John Greir,	June 11, 1814,	70 y.
Andrew L. Greir,	September 26, 1821,	6 y. 7 d.
Thomas Griffith,	September 24, 1828,	66 y.
E. M. Griffith,	February 16, 1875,	2 y.
S. E. Griffith.	August 11, 1875.	
S. Hamilton.		
Henry C. Hamilton,	March 10, 1868,	57 y.
Edwin H. Hanscombe,	October 18, 1845,	1 y. 1 m. 17 d.
Elizabeth Hare,	December 21, 1803,	72 y.
Benjamin Hare,	March 31, 1804,	80 y.
Rebecca Hare,	May 27, 1810,	58 y.
Matthew Hare,	June 25, 1824,	60 y.
William Hare,	June 25, 1826,	68 y.
Abigail Hare,	October 17, 1846,	80 y.
Silas M. Hare,	December 23, 1846,	37 y.
Elizabeth Hare,	August 22, 1851,	82 y.
Col. Joseph Hart,	August 31, 1797,	53 y.
Louisa M. Hart,	July 19, 1802,	5 m. 16 d.
Mary Hart,	September 28, 1802.	
Solomon Hart,	April 27, 1810,	48 y.
Dr. William Hart,	August 13, 1810,	42 y.
Irwin Hart,	January 23, 1816,	1 m. 12 d.
John Hart,	June 27, 1811,	30 y. 6 m. 10 d.
Mary Hart,	July 15, 1811,	22 y.

NAME.	TIME OF DEATH.	AGE.
Isabella Hart,	December 1, 1819,	65 y.
Mary Hart,	February 8, 1828,	45 y.
Zallida Hart,		21 y. 3 m. 20 d.
Walter Hart,		10 m. 23 d.
Col. William Hart,	January 2, 1831,	84 y.
Solomon Hart,	November 3, 1832,	37 y.
Elizabeth Hart,	January 26, 1834,	86 y.
William Hart,	January 11, 1838,	18 y. 10 m. 28 d.
Elizabeth Hart,	January 10, 1841,	88 y.
James M. Hart,	January 7, 1844,	59 y.
Joseph R. Hart,	August 15, 1844,	31 y.
Adam Hart,	November 2, 1847,	23 y.
Mary F. Hart,	March 28, 1849,	15 y.
James Hart,		6 y.
Josiah Hart,	May 20, 1850,	79 y. 7 m. 5 d.
Mary W. Hart,	October 3, 1851,	24 y. 8 m. 7 d.
Martha Hart,	March 26, 1854,	61 y.
William Hart,	February 23, 1855,	66 y.
Franklin Hart,	November 8, 1855,	33 y.
Mary E. Hart,	April 22, 1859,	4 m.
William Hart,	December 14, 1862,	74 y.
Eliza Hart,	December 21, 1862,	68 y.
Martha Hart,		1 y. 11 m.
Ella J. Hart,	June 4, 1863,	22 y.
Dr. Byron Hart,	October 7, 1864,	38 y.
Jane Hart,	September 26, 1866,	78 y.
Mary Hart,	November 10, 1866,	65 y.
Grizelda Hart,	April 5, 1868,	81 y.
Joseph Hart,	November 4, 1872,	82 y.
John Harvey,	March 26, 1820,	20 y.
John Harvey,	January 31, 1821,	87 y.
Rebecca Harvey,	July 2, 1827,	66 y.
Martha Harvey,	July 24, 1842,	82 y.
John Harvey,	November 4, 1848,	86 y.
Margaret Hawley,	March 4, 1854,	68 y. 4 m.

NAME.	TIME OF DEATH.	AGE.
Robert Henderson,	April 15, 1775,	50 y.
Margaret Henderson,	February 23, 1793,	76 y.
Samuel Henderson,	February 5, 1822,	69 y.
Elizabeth Henderson,	March 6, 1843,	84 y. 8 m. 29 d.
Sarah Heydrick,	November 3, 1858,	64 y. 11 m. 13 d.
Ann Hines,	December 1, 1790,	80 y.
Matthew Hines,	December 23, 1804,	86 y.
Elizabeth Hines,	May 22, 1805,	60 y.
Rebecca Holland,	November 5, 1827,	24 y.
William Horner,	October 3, 1798,	2 y. 9 m. 13 d.
John Horner,	September 15, 1806,	58 y. 11 m. 7 d.
Andrew Horner,	June 18, 1812,	4 m. 1 d.
Mary Horner,	December 24, 1820,	59 y. 7 m.
Mary Horner,	August 17, 1822,	4 y. 10 m. 25 d.
Hannah Horner,	January 25, 1829,	24 y. 7 m.
Hannah Hough,	April 3, 1848,	78 y.
Benjamin Hough,	May 16, 1848,	79 y.
John Hunter,	May 6, 1835,	74 y.
Jane Huston,	September 12, 1781,	82 y.
Margaret Huston,	March 2, 1841,	84 y. 8 m. 2 d.
Mary R. Hare,	February 20, 1874,	52 y.
William Item,	December 31, 1860,	45 y.
Jacob Item,	March 3, 1861,	81 y.
Lizzie B. Item,	September 30, 1863,	5 y. 11 m. 9 d.
Henry Irwin,	February 7, 1812,	32 y.
Rev. Nathaniel Irwin,	March 3, 1812,	65 y. 4 m. 15 d.
Priscilla Irwin,	August 3, 1822,	62 y.
Jean Jamison,	October 23, 1764,	62 y.
Henry Jamison,	June 29, 1767,	38 y.
Robert Jamison,	July 13, 1771,	73 y.
John Jamison,	March 27, 1796,	60 y.
Hannah Jamison,	June 15, 1797,	15 y. 10 m.
Sarah Jamison,	August 10, 1811,	58 y.
Robert Jamison,	September 15, 1811,	72 y.

NAME.	TIME OF DEATH.	AGE.
Martha C. Jamison,	June 22, 1815,	34 y.
Henry Jamison,	November 28, 1816,	35 y.
Henry Jamison,	October 20, 1820,	45 y. 2 m. 29 d.
Robert Jamison,	November 12, 1827,	79 y.
John Jamison,	September 20, 1837,	60 y. 8 m.
Louisa Jamison,	September 30, 1839,	2 y. 1 m. 16 d.
Josephine H. Jamison,	September 16, 1840,	11 m.
Nancy Jamison,	May 5, 1843,	53 y. 1 m. 5 d.
Robert Jamison,	December 8, 1843,	71 y.
William C. Jamison,	November 20, 1845,	35 y.
Mary C. Jamison,	March 17, 1852,	10 y.
George O. Jamison,	April 17, 1853,	4 m. 10 d.
James K. Jamison,	January 16, 1858,	43 y.
John Jamison,	May 11, 1858,	83 y.
Jane Flack Jamison,	October 5, 1858,	76 y. 10 d.
Mary J. Jamison,	February 25, 1861,	3 y.
Martha Jamison,	October 9, 1863,	78 y.
Emma Jamison,	February 28, 1869,	31 y.
Evan Jones,	July 14, 1762,	58 y.
Jones,	} children.	
Jones,		
Jones,		
Jones,		
Jones,		
John S. Jamison,	February 22, 1875.	
Rachel Kean,	July 19, 1825,	19 y.
James M. Kee,	November 29, 1769,	27 y.
Agnes Kelso,	June 19, 1821,	84 y.
Adam Kerr,	August 16, 1791,	61 y.
Margaret Kerr.	February 3, 1795,	44 y.
Jane Kerr,	July 15, 1797,	52 y.
Jane Kerr,	June 30, 1808,	37 y.
William Kerr,	February 10, 1810,	31 y.
Adam Kerr,	December 2, 1814,	42 y.
John Kerr.	July 9, 1817,	78 y.

NAME.	TIME OF DEATH.	AGE.
Esther Kerr,	July 25, 1858,	88 y.
Mary E. Kerr,	February 26, 1859,	16 y.
Kimble, } twins,	1853.	
Kimble, }	1853.	
Rosanna Kirk,	July 10, 1793,	2 y. 3 m.
Agnes Kirk,	January 30, 1815,	65 y.
James Kirk,	January 16, 1841,	92 y.
Margaret Kirk,	March 19, 1850,	61 y.
William Knight,	December 31, 1835,	88 y.
Elizabeth Knight,	September 20, 1836,	82 y.
Hannah Knowles,	June 15, 1840,	44 y.
Jane Knowles,	June 3, 1858,	85 y. 6 m. 8 d.
Thomas B. Knowles,	December 28, 1864,	20 y. 10 m.
Elizabeth Krier,	February 8, 1872,	24 y.
Susan Kline,	December 28, 1875,	26 y.
Joseph Lear,	April 27, 1870,	67 y.
Henrietta Lee,	August 11, 1848,	2 y. 5 m. 13 d.
Ann Leedom,	October 27, 1833,	40 y.
James Leedom,	April 4, 1835,	16 y. 5 m. 1 d.
David Livezey,	February, 1838.	
David Livezey,	January 14, 1846,	49 y. 6 m.
Mary Livezey,	August 13, 1840,	5 y. 3 m.
Margaret Livezey,	June 18, 1858,	83 y.
Andrew Long,	November 16, 1738,	47 y.
William Long,	November 1, 1793,	66 y.
Andrew Long,	November 4, 1812,	82 y.
Elizabeth Long,	February 3, 1814,	86 y.
Mary Long,	March 19, 1817,	49 y.
Mary Long,	January 17, 1821,	95 y.
Sanford Long,	July 12, 1822,	7 m.
William Long,	September 13, 1822,	59 y. 10 m. 27 d.
Andrew Long,	March 19, 1824,	63 y. 4 m. 23 d.
Edwin Long,	September 17, 1833,	1 y.
Margaretta Long,	November 3, 1835,	56 y.

NAME.	TIME OF DEATH.	AGE.
Samuel Long,	December 5, 1835,	30 y.
Mary E. Long.		2 y.
Sarah Long,	August 8, 1837,	25 y.
Mary Long,	May 28, 1838,	71 y.
Isabella Long,	March 2, 1841,	78 y.
Agnes Long,	September 27, 1842,	79 y.
William L. Long,	April 28, 1844,	3 y.
Mary F. Long,	April 29, 1844,	5 y.
John Long,	January 11, 1845,	75 y.
Hugh Long,	May 31, 1845,	72 y.
Andrew Long,	January 6, 1848,	81 y.
William Long,	March 13, 1849,	82 y.
Lewis Long,	July 6, 1850,	50 y.
William Long,	February 5, 1851,	88 y.
Sarah Long,	October 3, 1853,	85 y.
Eliza Long,	July 19, 1851,	63 y.
Mary Long,	February 8, 1854,	76 y.
Hugh Long,	March 31, 1875,	5 m. 27 d
William Long,	March 10, 1876,	81 y.
Margaret Long,	April 26, 1855,	23 y. 3 m.
Prof. Charles Long, A. M.,	July 15, 1856,	38 y.
Margaret Long,	June 22, 1860,	70 y.
Ann Elizabeth Long,	October 2, 1866,	52 y.
Hugh Long,	October 20, 1868,	63 y.
Anna M. Long,	November 19, 1868,	94 y.
Elizabeth Long,	May 1, 1807,	4 y.
John M. Long,	August 24, 1814,	7 y.
John Long,	June 26, 1803,	3 y.
Andrew Long.		
Harriet F. Long,	September 27, 1870,	4 y.
Wilhelmina D. Long,	March 13, 1871,	28 y.
Stephen Love,	May 28, 1822,	78 y.
Sarah Love,	March 6, 1827,	82 y.
Francis G. Lukens,	March 3, 1842,	59 y. 14 d.
Jane Lukens,	January 9, 1853,	63 y.
James Lovett,	May 15, 1859,	69 y.

NAME.	TIME OF DEATH.	AGE.
John Mann,	November 16, 1799,	2 m. 14 d.
Mary Mann,	January 24, 1803,	31 y. 4 m. 3 d.
James S. Mann,	April 14, 1805,	2 y. 6 m. 3 d.
Samuel Mann, Esq.,	February 22, 1826,	71 y.
Margaret Mann,	October 20, 1830,	73 y.
Hannah H. Mann,	May 6, 1837,	44 y.
Eliza B. Mann,	September 19, 1842,	25 y.
Isaac Mann,	July 2, 1851,	73 y. 7 d.
John Marshall,	April 10, 1813,	34 y. 7 m. 25 d.
Hannah Matthews,	February 23, 1858,	18 y.
Elizabeth McCarter,	May, 1848,	7 m.
Mary Ann McCarter,	May 7, 1850,	26 y.
Elizabeth McCarter,	January 31, 1854,	31 y.
Sarah L. McCarter,	August 6, 1861,	4 m.
Mary L. McCarter,	September 6, 1862,	29 y. 10 m. 5 d.
Susan McCarter,	October 3, 1863,	75 y.
John McCarter,	May 25, 1871,	88 y.
Cornelius McCartney,	November 29, 1731,	40 y.
Elizabeth McClellan,	June 28, 1795,	33 y. 5 m. 19 d.
Lillie McDowell,	June 12, 1871,	9 m. 7 d.
Mary C. McDowell,	July 21, 1854,	7 m. 21 d.
John McEwen,	November 23, 1804,	21 y. 5 m. 17 d.
Mary Ann McEwen,	July 27, 1806,	58 y.
James McEwen,	April 24, 1825,	81 y.
Frances W. McDowell,	February 20, 1876,	1 y.
John McFarren,	August 26, 1789,	84 y.
Isabel McGrady,	June 2, 1811,	61 y.
Gaun McGrady,	April 20, 1812,	76 y.
Robert McGrady,	November 25, 1815,	43 y.
Jane McGrady,	April 16, 1817,	56 y.
Thomas McGraudy,	June 15, 1818,	40 y.
John McGraudy,	July 26, 1820,	80 y.
Gaun McGraudy,	April 18, 1832,	20 y. 1 m. 18 d.
Samuel McGraudy,	September 19, 1860.	54 y.
John McGraudy,	March 10, 1864,	50 y.

NAME.	TIME OF DEATH.	AGE.
Phoebe McGraudy,	September 22, 1867,	89 y.
Mary L. McGraudy,	March 28, 1871,	63 y.
Rev. Francis McHenry,	January 23, 1757,	47 y.
Nathan McKinstry,	April 15, 1790,	78 y.
Samuel McKinstry,	January 24, 1796,	48 y.
Henry McKinstry,	November 28, 1804,	54 y.
Christianna McKinstry,	April 19, 1809,	26 y.
Ann McKinstry,	January 29, 1815,	64 y.
Thomas M. McKinstry,	September 30, 1815,	27 y.
Mary McKinstry,	April 4, 1818,	64 y.
Robert McKinstry,	July 25, 1834,	78 y.
Mary A. McKinstry,	April 6, 1839,	24 y. 4 m. 3 d.
Mary McKinstry,	April 6, 1846,	89 y.
Margaret McKinstry,	February 1, 1851,	58 y. 2 m. 2 d.
Nathan McKinstry,	December 23, 1862,	71 y. 11 m. 3 d.
Mary L. McKinstry,	July 28, 1863,	63 y.
John McKinstry,	September 24, 1863,	76 y. 10 m. 24 d.
Jane McKinstry,	April 24, 1869,	84 y.
Robert McKinstry,	September 5, 1871,	78 y.
E. G. McKinstry,	June 17, 1870.	
Alexander McLain,	September 7, 1824,	40 y.
Archibald McLean,	February 22, 1871,	74 y.
Elizabeth McNair,	March 1, 1832,	22 y.
Cornelia McNair,	December 4, 1843,	64 y.
Samuel McNair,	March 3, 1848,	75 y.
Martha McNair,	January 28, 1842,	2 m. 12 d.
Emily McNair,	April 6, 1854,	1 y. 10 m. 4 d.
Mary E. McNair,	July 28, 1844,	1 y. 1 m. 22 d.
Robert Mearns,	March, 1730.	
Abraham Mearns,	August 29, 1775,	17 y.
Hugh Mearns,	September 22, 1796,	73 y.
Robert Mearns,	May 11, 1800,	70 y.
Sally Mearns,	October 1, 1801,	2 y. 5 m. 11 d.
Mary Mearns,	October 17, 1801,	74 y.
Rachel Mearns,	December 16, 1804,	77 y.

NAME.	TIME OF DEATH.	AGE.
Robert Mearns,	April 26, 1827,	71 y.
William Mearns,	June 14, 1836,	76 y.
Frances Mearns,	August 13, 1848,	73 y.
Mary N. Medara.		
Isabella Meredith,	September 8, 1832,	21 y.
Charles P. Michener, M.D.,	September 21, 1839,	33 y. 3 m. 13 d.
Isabel Miller,	December 26, 1757,	87 y.
William Miller,	February 27, 1758,	87 y.
Mary Miller,	December 17, 1803,	75 y.
Margaret Miller,	February 16, 1823,	68 y.
Lydia K. Moody,	February 26, 1853,	63 y.
Stephen Murray,	December 2, 1819,	70 y.
Jemima Murray,	May 13, 1844,	87 y.
Catharine A. Meredith,	January 12, 1876,	31 y.
Ella S. McKinstry,	June 10, 1870,	23 y.
Jacob L. Niblick,	July 12, 1846,	4 m. 4 d.
James Niblick,	April 18, 1867,	53 y.
Joseph D. Nichols,	June 13, 1873,	52 y.
Rev. James Oliver,	November 6, 1811,	70 y.
Sarah Park,	January 20, 1826,	64 y. 27 d.
William Park,	August 29, 1834,	74 y.
Lydia Park,	July 26, 1868,	73 y. 6 m.
William Parker,	October 26, 1797,	12 y.
Mary Parker,	June 17, 1817,	55 y. 4 m.
John Parker,	October 9, 1827,	72 y.
John Parker,	February 5, 1829,	35 y.
Quintin Parker,	February 18, 1837,	14 y. 3 d.
John Patterson,	August 4, 1830,	30 y.
C. L. Patterson.		
Hugh M. Patterson,	October 12, 1844,	4 y.
William Patterson,	February 4, 1869,	67 y.
Samuel Polk,	September 27, 1806,	53 y.
Samuel Polk,	August 8, 1822,	23 y.
Robert Polk,	September 28, 1826,	40 y.

NAME.	TIME OF DEATH.	AGE.
James Polk,	July 16, 1846,	96 y.
Eleanor Polk,	November 19, 1850,	92 y.
John Polk,	June 27, 1864,	73 y. 7 m. 18 d.
John Polk,	June 23, 1871,	73 y.
Margaret Polk,	October 2, 1831,	74 y.
John Pouge,	May 30, 1775,	27 y.
James Pouge,	May, 1779,	70 y.
Elizabeth Powers,	February 17, 1837,	68 y.
Charles Pownall,	December 17, 1851,	1 y. 10 m.
Elizabeth Pownall,	May 5, 1857,	4 y. 2 m.
William E. Pownall,	August 4, 1857,	5 y. 10 m. 14 d.
George Pownall,	November 25, 1862,	3 y. 11 m.
William Prior,	August 10, 1800,	7 y.
Asahel Prior,	August 30, 1830,	20 y.
Elizabeth Prior,	April 3, 1845,	75 y.
James Prior,	February 3, 1852,	45 y.
Gideon Prior,	February 1, 1854,	89 y.
Charles Prior,	December 13, 1869,	74 y.
Henry Puff,	April 22, 1865,	65 y.
John Prior,	August 11, 1800,	2 y.
Joseph F. Radcliff,	March 13, 1842,	3 y. 7 m.
Margaret Radcliff,	October 24, 1843,	39 y.
Anna Mary Radcliff,	January 7, 1849,	3 y. 8 m. 13 d.
Levi K. Radcliff,	December 31, 1857,	1 y. 10 m. 7 d.
Annie K. Radcliff,	January 9, 1863,	2 y. 3 m. 15 d.
James Radcliff,	November 10, 1871,	75 y.
— Mrs. Jane Ramsey,	February 16, 1761,	58 y.
Jane Ramsey,	September 4, 1777,	3 y. 9 m.
William Ramsey,	October 19, 1787,	89 y.
Jeanette Ramsey,	February 15, 1788,	55 y.
Mary Ramsey,	March 16, 1791,	2 y. 2 m. 18 d.
Catharine Ramsey,	March 31, 1791,	45 y.
William Ramsey,	February 14, 1814,	79 y.
Mary Ramsey,	May 15, 1817,	6 m. 18 d.

NAME.	TIME OF DEATH.	AGE.
Catharine Ramsey,	November 15, 1824,	36 y.
John Ramsey,	1813,	82 y.
Eleanor Ramsey,	1802.	
Ann Ramsey,	February 17, 1830,	80 y.
Jane Ramsey,	August 15, 1838,	51 y. 11 m. 23 d.
William Ramsey,	October 4, 1838,	62 y.
William Ramsey,	October 13, 1838,	15 y.
Esther Ramsey,	February 4, 1839,	62 y. 25 d.
Eleanor Ramsey,	April 14, 1842,	33 y. 2 m. 11 d.
Elizabeth Ramsey,	October 6, 1842,	66 y. 9 m.
Ann Ramsey,	August 24, 1843,	26 y. 1 m. 11d.
Jane Ramsey,	November 16, 1846,	32 y. 5 m.
John Ramsey,	November 28, 1849,	80 y. 9 d.
Robert Ramsey,	December 12, 1849,	69 y. 9 m. 28 d.
Mary Ramsey,	October 9, 1851,	82 y. 6 m. 8 d.
William Ramsey, M. D.,	December 23, 1855,	23 y. 10 m.
John Rankin,	July 13, 1818,	64 y.
Michael Rapp,	January 14, 1831,	51 y.
William Ramsey,	November 17, 1806,	39 y. 22 d.
John Ramsey,	July 16, 1803,	3 y. 8 d.
George H. Rapp,	May 21, 1841,	33 y. 26 d.
Susanna Rapp,	February 14, 1842,	80 y.
Margaret Rapp,	March 20, 1850,	65 y.
Margaret Rapp,	June 21, 1850,	2 y. 3 m.
Joseph C. Rapp,	July 19, 1873,	32 y.
Mary Revell,	February 26, 1847,	94 y.
Rebecca W. Rhoads,	August 16, 1855,	20 y. 10 m. 16 d.
Ann Rittenhouse,	June 7, 1843,	40 y. 1 m. 7 d.
Joseph Richards,	August 11, 1809,	23 y. 7 m. 17 d.
Benjamin Richards,	August 4, 1818,	32 y. 7 m. 10 d.
John Roberts,	July 13, 1818,	74 y.
Jonathan Roberts,	June 13, 1833,	48 y. 2 m. 26 d.
Frances Roberts,	November 5, 1851,	62 y.
Joseph Robinson,	September 30, 1826,	49 y.
Elizabeth Robinson,	December 27, 1838,	69 y.

NAME.	TIME OF DEATH.	AGE.
Ellen G. Robinson,	November 10, 1868,	27 y.
Mary H. Rogers,	August 27, 1837,	19 y.
Benjamin W. Rogers,	August 2, 1844,	23 y.
Jacob H. Rogers,	April 24, 1860,	63 y.
Jane K. Ross,	July 3, 1871,	27 y.
George W. Ross,	July 30, 1871,	4 m. 9 d.
Mary Rubinkam,	June 1, 1843,	68 y.
Jesse Rubinkam,	October 9, 1852,	75 y. 23 d.
Eliza Ann Ruckman,	September 17, 1813,	10 m.
George A. Rutherford,	February 18, 1868,	22 y.
Mary A. Rutherford,	May 18, 1869,	18 y. 2 m. 9 d.
Howard Sacwright,	August 13, 1870,	3 m. 13 d.
Catharine Sandman,	June 22, 1830,	28 y.
John Scott,	October 16, 1749,	61 y.
Hannah Scott,	August 9, 1792,	26 y. 5 m.
Thomas Scott,	June 4, 1799,	22 y. 8 m.
Isaac Scott,	May 12, 1830,	9 y.
Ellen L. Selser,	June 16, 1867,	14 y. 8 m. 19 d.
Robert Service,	August 29, 1847,	64 y.
Thomas Service,	December 22, 1858,	37 y.
Hannah Service,	May 8, 1863,	77 y.
Robert Service,	May 2, 1873,	55 y.
Ida Silvey,	December 6, 1864,	1 y. 8 m. 5 d.
Harriet Silvey,	September 1, 1868,	31 y.
Andrew Simpson,	October 9, 1783,	46 y.
John Simpson,	August 16, 1804,	66 y.
Hannah Simpson,	January 22, 1821,	79 y.
Pleasant Simpson,	June 25, 1835,	64 y.
Elizabeth Simpson,	March 12, 1836,	52 y.
John Simpson,	June 9, 1839,	77 y. 5 m. 9 d.
Job Simpson,	June 9, 1863,	70 y. 1 m. 16 d.
Anna Snyder Slack,	November 15, 1870,	24 y.
Mary Smith,	1756.	
Benjamin Snodgrass,	June 2, 1792,	39 y.

NAME.	TIME OF DEATH.	AGE.
James Snodgrass,	March 5, 1809,	75 y.
Ann Snodgrass,	October 21, 1811,	74 y.
Mary Snodgrass,	August 29, 1818,	36 y. 9 m.
Isaac C. Snowden, M. D.,	July 21, 1828,	37 y.
Maria M. Snowden,	November 21, 1843,	47 y.
William Spear,	March 22, 1745,	9 y. 3 m.
Mary Jane Spencer,	January 20, 1840,	2 y.
Sarah Ann Spencer,	March 7, 1841,	26 y.
Ann Spencer,	May 26, 1844,	70 y.
Amos Spencer,	May 11, 1851,	79 y.
Isaac W. Spencer,	February 14, 1868,	53 y.
James Spencer,	December 21, 1871,	61 y. 11 m. 22 d.
Mary M. Steinmetz,	August 16, 1858,	7 m.
Mary Stewart,	February 2, 1749,	29 y.
Robert Stewart,	August 24, 1767,	50 y.
John Stewart,	August 24, 1767,	25 y.
Mary Stinson,	September 19, 1819,	63 y.
Mary Stinson,	October 10, 1830,	39 y. 2 d.
Elijah Stinson,	March 5, 1840,	89 y.
Elizabeth Stinson,	February 17, 1849,	66 y.
John Stinson,	August 5, 1865,	83 y.
Jane Stinson,	April 13, 1876,	81 y.
Elizabeth Stinson,	September 20, 1868,	79 y.
Mary L. Stirk,	December 26, 1847,	2 y. 4 m.
Catharine Stirk,	June 7, 1866,	59 y. 6 m. 22 d.
Henry Stuckert,	January 16, 1836.	69 y. 6 d.
Elizabeth Stuckert,	August 30, 1844,	65 y. 5 m.
Frederick Stuckert,	September 27, 1865,	11 y.
Howard A. Swain,	October 25, 1861,	4 y. 3 m. 5 d.
Swain,	July 20, 1871,	2 m.
Samuel Taylor,	February 12, 1876,	81 y.
Benjamin Taylor,	January 3, 1825,	22 y.
Ann Taylor,	March 22, 1838,	25 y.
Jacob Taylor,	May 6, 1838,	73 y.

NAME.	TIME OF DEATH.	AGE.
Elizabeth Taylor,	December 26, 1866,	59 y.
Phebe Taylor,	November 26, 1868,	99 y. 5m. 4 d.
Rev. William Tennent,	May 6, 1745,	73 y.
Catharine Tennent,	May 7, 1753,	70 y.
Rebecca Thomas,	October 4, 1828,	45 y.
Jane Thompson,	August 29, 1768,	1 y. 10 m.
Elizabeth Thompson,	September 29, 1768,	73 y.
John Thompson,	April 26, 1773,	4 y.
William Thompson,	January 21, 1807,	79 y. 6 m. 13 d.
Margaret Thompson,	November 15, 1809,	61 y.
Eleanor Thompson,	1838.	
Ann Thompson,	November 1, 1839,	63 y.
Margaret Thompson,	March 10, 1848,	47 y.
Robert Thompson,	July 10, 1849,	79 y.
Elizabeth D. Thompson,	March 22, 1856,	25 y. 10 m.
Lewis Thompson,	September 6, 1862,	20 y. 6 m.
Susanna Thompson,	January 22, 1869,	18 y. 5 m. 7 d.
Deborah Titus,	October 11, 1825,	17 y. 10 m. 5 d.
Harriet J. Titus,	August 6, 1834,	1 y. 6 m. 10 d.
Henry T. Titus,	December 4, 1834,	23 y. 6 m. 29 d.
Rev. David Titus,	May 22, 1846,	25 y. 11 m. 29 d.
William Titus,	March 7, 1847,	75 y.
David Titus,	February 4, 1848,	85 y.
Sarah M. Titus,	April 5, 1848,	61 y. 6 m.
Euphemia J. Titus.	May 22, 1849,	20 y. 5 m. 1 d.
Mary Titus,	March 5, 1852,	84 y.
Fanny Titus,	February 15, 1857,	1 y. 1 m.
Seruch Titus,	February 16, 1857,	2 y.
Seruch Titus,	July 8, 1856,	52 y.
Rebecca Titus,	April 25, 1864,	23 y. 15 d.
Jane B. Titus,	May 24, 1864,	20 y.
Margaret M. Titus.		
Edward Titus,	February 9, 1865,	4 y. 3 m. 25 d.
Hannah Titus,	March 2, 1865,	19 y. 1 m. 10 d.
Elwood G. Titus,	October 7, 1867,	24 y. 9½m. 2 d.

NAME.	TIME OF DEATH.	AGE.
Wilmuth W. Titus,	July 13, 1871,	47 y. 8 m. 25 d.
Arcturus Todd,	December 19, 1814,	23 y.
Jane Todd,	September 19, 1821,	59 y.
Silas Todd,	December 4, 1824,	22 y.
John Todd,	June 3, 1838,	81 y.
James S. Todd,	August 19, 1847,	57 y.
Sarah Torbert,	December 4, 1845,	47 y.
Amos Torbert,	February 24, 1864,	71 y.
Thomas G. Torbert,	January 15, 1865,	34 y.
Josephine Trimmer,	December 30, 1866,	5 y. 1 m.
Jane G. Tryon,	July 31, 1870,	79 y.
Rachel H. Turner,	August 13, 1863,	40 y.
Isaac Van Buskirk,	April 4, 1865,	72 y. 9 m.
Jane Van Buskirk,	December 22, 1870,	58 y.
S. Van Buskirk,	December 24, 1874,	78 y.
Hannah Walton,	July 19, 1853,	4 y. 10 m.
William Walker,	October 1738,	66 y.
Ann Walker,	1750,	70 y.
Sarah Walker,	April 24, 1784,	78 y.
Richard Walker,	April 11, 1791,	89 y.
William Walker,	September 24, 1804,	58 y.
Rebecca Walker,	May 15, 1829,	83 y.
Mrs. Walker,	August 2, 1873,	60 y.
Adeline Walton,	April 27, 1802,	9 m. 27 d.
Isaac Walton,	February 21, 1873,	15 y. 7 m. 15 d.
John Watkins,	May 11, 1830,	33 y.
Christina Watkins,	July 29, 1852,	75 y.
Jane M. Watson,	April 23, 1826,	60 y.
Ella G. Weaver,	April 24, 1872,	2 m.
James Weir,	August 6, 1834,	78 y.
John Weir,	April 24, 1840,	87 y.
Mary Weir,	March 20, 1851,	87 y.
James Weir,	April 28, 1854,	67 y.
Rachel M. White,	October 18, 1847,	52 y.

NAME.	TIME OF DEATH.	AGE.
Margaret B. Whitecar,	April 18, 1849,	31 y.
Caroline D. Whiting,	February, 1866,	46 y.
William Whittingham,	January 12, 1817,	57 y.
Rebecca Whittingham,	September 8, 1818,	55 y.
Elizabeth Whitton,	November 3, 1838,	74 y.
Margaret Wiley,	June 12, 1851,	36 y.
Laura M. Wilgus,		1 m. 7 d.
Elmer E. Wilgus,	October 6, 1867,	11 m.
H. W. Wilgus,	February 10, 1869,	4 m.
Robert Wilson,	July 24, 1830,	34 y. 10 m. 14 d.
Rev. James P. Wilson, D.D.,	December 9, 1830,	61 y. 10 m.
Mary F. Wilson,	May 14, 1833,	25 y.
Mary H. Wilson,	January 5, 1839,	73 y.
Susan F. Wilson,	March 30, 1839,	8 y. 11 m.
Elizabeth P. Wilson,	March 20, 1850,	38 y.
Matthew Wilson,	April 14, 1853,	46 y.
Anna G. Wilson,	November 27, 1855,	20 y.
Amos Winner,	October 11, 1862,	75 y.
Mary Winner,	October 20, 1870,	82 y.
Joanna Wright,	December 12, 1835,	23 y.
Samuel Wright,	March 14, 1836,	37 y.
Harriet C. Wright,	April 6, 1837,	2 y. 6 m.
Anna M. Wright,	April 10, 1839,	1 y. 2 m.
Catharine Wright,	December 2, 1844,	36 y. 9 m. 29 d.
John Wright,	May 15, 1845,	3 y. 5 m. 15 d.
Sarah Ann Wright,	October 19, 1852,	29 y. 5 m.
Elizabeth Wright,	May 25, 1855,	78 y. 7 m. 19 d.
Orilla M. Wright.	September 12, 1862,	11 y.
James A. Wright,	February 24, 1865,	45 y.
Byron H. Wright,	August 9, 1869,	23 y.
Stephen Wynkoop,	July 12, 1833,	24 y.
Elizabeth Wood,	February 22, 1874,	3 m.
Timothy Whiting,	May 1, 1874,	78 y.
B. Franklin Wright,	March 6, 1876,	67 y.

NAME.	TIME OF DEATH.	AGE.
Helena Ann Yates,	March 6, 1851,	22 y. 5 m. 14 d.
Ephraim A. Yates,	January 7, 1867,	22 y. 7 m.
Judson L. Yates.		
Margaret Yerkes,	December 19, 1865,	52 y. 4 m. 1 d.
Hugh Young,	May 10, 1749,	61 y.

W.

PART OF THE WILL OF REV. WILLIAM TENNENT, SR.

Found in a deed given to John Baldwin by Rev. Gilbert Tennent, Executor of his father's real estate, dated Feb. 28, 1746. The will was made Feb. 16, 1745.

“*Item*, I give and bequeath unto Katherine, my dearly beloved wife, all my moveable estate to be by her possessed and enjoyed, and appoint and constitute her my executrix of all my said moveable estate; so that she may at her death or any time before, give, devise, and dispose of the same, as she may see cause, to my dear sons, William and Charles Tennent, or to any of their children; and also I will that my said well beloved wife have, use, occupy, and enjoy all the rents, issues, and profits whatsoever, that may and shall arise or accrue from my plantation, whereon I now live; or from any part thereof, and that during her natural life;—And then I will, that my well beloved son, Gilbert Tennent, whom I constitute and appoint my only and sole Executor of this my last will and Testament, as concerning all my plantation, messuage, and tract of land, so that I authorize and appoint him to sell and lawfully to convey away the same.”

It is added in the Deed, “And then the said Testator directed how the money arising by such sale shall be divided or distributed.”

X.

H I S T O R Y
OF THE
HARTSVILLE LADIES' AID SOCIETY.

Organized Nov. 15, 1861.

BY MRS. E. NICHOLS, SECRETARY.

[The members of the Soldiers' Aid Society, a history of whose operations follows, were from different denominations of Christians, most of them being connected with the two branches of Neshaminy Church. The President was a member of the Baptist Church of Davisville, Bucks Co.]

The firing on Fort Sumter, which so thoroughly aroused the people of the United States, reached our little village and awaked the patriotic spirit, which the people had inherited from their Revolutionary fathers. A firm determination to sustain the government by force of arms pervaded every heart; but there seemed no immediate call for action. A company left Doylestown for the three months' service; this was the nearest point where military movements were made, and the equipping and sending forth of this company required but little sacrifice on the part of our quiet people. It was not until after the terrible battle of "Bull Run" and the hospitals at Washington were filled with our sick and wounded soldiers, that an appeal was made for clothing and delicacies,

which reached us. In August, by special effort, a box of clothing and one of delicacies were prepared and forwarded to Washington, but as yet the ladies had not felt the necessity of forming themselves into a society for continued and uniform action. Most persons had looked upon the war as of short duration, and although all were ready to work, those nearest the seat of war were considered the most favorably situated to show their patriotism and sympathy with the soldiers.

In September, 1861, the 104th Regiment was mustered into service in Doylestown, and numbered in it were the sons and brothers of those in our immediate vicinity. The war seemed nearer now; "ought we not to be doing something for our soldiers?" was asked by many of our ladies. In October, the 104th Regiment (still encamped in Doylestown) proposed to march to Hartsville and spend the day in the neighborhood. Although but two days notice was given of the plan, a place was prepared for their reception—a large assembly gathered to welcome them—and a sumptuous repast prepared in a creditable manner; and to add interest to this unusual occasion, speakers were invited to address them. Most of the clergymen in the neighborhood were present, and Rev. J. Belleville then residing in Hartsville, though away from home, hastened his return, that he might encourage these "citizen soldiers" to go forward to do battle for their country.

Rather surprised at what could be accomplished in a short time, when there was concert of action, the ladies began to look about to see how they might form a society and work hand in hand for the comfort of the soldiers already in the field, little dreaming then what a mighty work needed to be performed by the loyal ladies of our land.

Public notice was given from the pulpits that a meeting was to be held (in the lecture room of the Neshaminy Church on November 6th, 1861) with a view of forming a society to work for our soldiers. This preliminary meeting was well attended. Rev. D. K. Turner was appointed president and Rev. M. Long secretary. The proceedings were commenced with prayer. Divine blessing was invoked upon the new organization about to be formed, and upon

those whom it designed to benefit. All the meetings of the society in evening session were ever afterward closed with prayer, when there was a clergyman present, and sometimes by laymen when clergymen were not in attendance. No further steps could be taken in this meeting than to appoint a committee to draft a constitution and by-laws, to report at the next meeting to be held in the same place November 15th. The committee appointed were Mrs. M. Long, Mrs. D. K. Turner, Mr. N. J. Rubinkam. At the second meeting General John Davis was called to the chair. The constitution and by-laws, with some amendments, were adopted. At the third meeting it was resolved from motives of convenience, to hold the subsequent meetings in the lecture room of the church in Hartsville.

The meetings of the society were well attended during the entire winter. They were the principal resort of all the young people of the neighborhood. In the evening it was frequently much crowded. The gentlemen did not aid much with the sewing, but caused the time to pass quickly, while the young ladies plied the needles. The gentlemen were always ready where their services could be of avail—in forwarding boxes, collecting supplies, &c. The young ladies of Roseland Institute all became members, and worked with a will. During the winter the Secretary recorded the names of 141 members. 82 active members, 53 honorary and 6 life members. A person became life member by paying \$5.00.

The first work commenced was mittens for the members of the 104th Regiment, and before Christmas over 100 pairs of woolen mittens had been knit and forwarded. Company M, of the 8th Pennsylvania Cavalry, of which Captain A. Craven had command, was next supplied. From that time the attention of the society was wholly devoted to the wants of the sick and wounded. The first box that was prepared, was forwarded to the Sanitary Commission of Philadelphia. The Ladies' Aid of Philadelphia, at this time called most urgently for the assistance of the society, and most of the boxes for several months were forwarded to that organization. An extract from a letter of the secretary of the Ladies' Aid will show why their efforts were devoted to that society.

The letter is a reply to one addressed by the corresponding secretary to Mrs. Harris, (their worker among the soldiers,) requesting some account of her visits to the sick.

MY DEAR MRS. NICHOLS:

Please excuse my failure to acknowledge your favor of Jan. 18th, earlier. My days have been wholly given to the service of our soldiers. Returning late in the evenings from the camps, fatigued and weary, more in heart, and head, than in body, I could not write in a manner to give satisfaction, and so postponed replying to any letters until I could give a day to the work—this could not be done so long as I was within visiting distance of the Regimental Hospitals. I will give you a sketch of a part of last week's work in a hurried manner, and will beg you not to criticise style or manner of execution. Monday, Jan. 13th. Hearing of much suffering and death among some regiments of sharp shooters encamped north of the Capital, filled our carriage with shirts, bed ticks, carpet shoes, handkerchiefs, bed clothing, expectorant medicines, cocoa, corn starch, rags, wine, butter and eggs, and went on our sad errand, found much sickness, the surgeons only two for 1500 men, not all sick, but requiring oversight—worn and weary, almost ready to give up their work. Measles had come amongst them, prostrating some hundred of the soldiers; the attack, in most cases, mild in the beginning, but in consequence of neglect, or the difficulty of procuring necessary clothing, or other means of precaution against cold, terminating in pneumonia, typhoid fever or malignant sore throat. Some thirty have gone beyond the reach of human sympathy or care: Passing a tent, the Doctor (a kind-hearted and good man) raised the canvas door and looking in expressed surprise to find no occupants—it was *the dead tent*. The guard replied, "They have just carried out two, and a third is lying in his tent." When I tell you that these regiments are composed of the fairest flowers of the north, you will have some idea of the feelings, and thoughts, that chased through our hearts and heads, on witnessing such scenes. There is some mismanagement and that very palpable. Attention of leading benevolent men has been given to these regiments and we hope improvement will soon follow, but who can bring back our dead soldiers? Do not think such scenes are of common occurrence, they are not—suffering there is, but not springing from neglect. Our surgeons and officers generally consider the sick and do what they can, with the means at hand, to promote their health and comfort. Everywhere we see

the want of good cooks. The diet after all is the main thing—better be without surgeons than without good nurses and cooks. Visited three other hospitals, leaving such articles as were needed, if on hand; if not, we took lists of things absolutely necessary to the comfort of the sick. Among them were cough medicines, cocoa, spit-cups, feeding cups, tea-spoons, bed pans, &c., &c. Returned on Tuesday to an hospital visited the day previous, was told a lad from Maine wished to see me. His first question was, “Do you think I can be saved?” “Yes, my boy, the blood of Jesus Christ, His son, cleanses from all sin, only look to Jesus. He is able and willing to save.” Gave him a card, containing that precious hymn, “Just as I am,” on one side, and some scripture passages, which have comforted so many of our soldiers in death. When I saw him again, he was trusting in Jesus, still living when I left Washington, hope he will live with Jesus forever. On Tuesday, the nurse called my attention to another lad from Reading, Pa., who had a few minutes before been brought in. Cannot forget the anxious expression of the dear fellow as we repeated some precious portions as food for thought! He was greatly agitated and told me as I went to him, “I am very sick and oh! so scared,” tried to soothe him. He caught up the verses of scripture and said, “I learned them in Sunday School.” Had to leave the poor boy, and when we returned two days after, he had gone *Home* as we humbly hope to Jesus. Other scenes of the same kind are constantly occurring, still our soldiers are in fine spirits and usual health.

With regard to all your co-laborers,

Yours, in the good work,

MRS. JOHN HARRIS.

Although the constitution of the society required a meeting but once a fortnight, yet the interest manifested demanded weekly meetings, both afternoon and evening, and when there was an urgent appeal for supplies, and there was a desire of forwarding a box immediately, or when there was quilting to be done, the ladies assembled in the morning and worked industriously until 9 o'clock in the evening. A box of dry goods was prepared every month, and with it generally was sent a box of dried rusk or of delicacies.

The society had scarcely commenced its operations, until anxiety was felt as to how the treasury was to be replenished. The monthly stipend was far too small for the demands upon it. A

proposition was offered for each one, who felt disposed, to give a dollar. The next proposition was lectures for the benefit of the treasury. Rev. Messrs. Long, Turner and Wood were appointed a committee to secure lecturers. Rev. Mr. Wadsworth was first invited. He declined lecturing, but was willing to preach a sermon. He preached in the "Neshaminy Church" on January 9th, 1862. There were two lectures delivered in the "Hartsville Church" during the winter, one by President Allen, of Girard College, and the other by Ex-Governor Pollock, of Pennsylvania, all of which were highly entertaining and acceptable to the audiences assembled. Collections were taken up on the occasions of these lectures, but the treasury was not supplied in accordance with the expectations of the society. A committee of gentlemen was appointed to solicit contributions, who performed their part well and added \$100 to the treasury.

On the evening of the 22d of February, the society was entertained by the reading of "Washington's Farewell Address" and singing of the "Star Spangled Banner."

After the battle of Fair Oaks, many of the wounded were brought to Philadelphia, and nursed in St. Joseph's Hospital. A large quantity of provisions and delicacies were sent to the hospital for their benefit.

At the meeting of July 4th, the manner of increasing the funds was again brought before the society. A mass meeting with the sale of refreshments, was discussed and considered favorably. On July 28th, a meeting of all the members of the society, and all interested in its success, was called "to take measures for holding a Mass Meeting to secure funds in aid of the society, and to promote an interest in the community in enlistment to fill the thinned ranks of the army, and meet the call of the President for 300,000 new troops." To carry out the arrangements for this meeting, fourteen separate committees were appointed, who performed willingly and efficiently the duties assigned them, and secured the success of the undertaking. The meeting was held in the grove of R. H. Darrah, August 21, 1862. Judge Knox of the Supreme Court, and Attorney General of Pennsylvania, Morton McMichael,

Esq., of Philadelphia, and Colonel John W. Forney were secured as speakers. "Parson" Brownlow, though confidently expected, was obliged to be absent. The Hatborough Brass Band contributed the music.

This Mass Meeting was a grand success. The weather was warm, and the roads dusty, but the people of the surrounding neighborhood and from more distant parts of the country swarmed to the place of gathering in numbers that seemed to have no end. A large stand had been erected for the speakers and for the brass band. There were tables loaded with refreshments of various kinds, and attended by ladies, who had business on hand in abundance. The ice cream table did the most active business. Rev. J. Belville, the firm friend of the society from its origin, was appointed President; Rev. M. Long and Mr. Geo. Jamison, Secretaries. Nine soldiers of the war of 1812, who were present, were appointed Vice Presidents. The following resolutions, which will show the spirit which actuated the men and women who worked so hard on that day, were read and adopted:

RESOLUTIONS OF MASS MEETING, AUGUST 21, 1862.

Resolved, That civil government is of God, and that obedience to its legitimate authority is one of the first solemn duties of man; that the government of the United States is the most legitimate government on the earth, originating not in any usurpation of an individual or of a class, but in the voluntary delegation of power by those to whom alone God has given the right to exert or delegate it, viz., the people; that therefore the American Constitution as it is (until amended, as is provided), is God's law to the American people; that as a people we owe devout thanksgiving to God, not only for the excellence of the Government under which we live, and for the wonderful series of providences, by which its privileges were at first secured and have been continued to us, but for the fidelity with which it has been ordinarily and is now administered; and that to this Government it is the duty of every citizen of the whole United States to render true allegiance, and to give his means, his influence, and if need be, his blood, to the maintenance of its authority.

Resolved, That the so-called Southern Confederacy is a rebellious

usurpation both causeless and wanton; that it is not justified nor in the least extenuated by any pretended wrong ever suffered by the citizens of the Southern States at the hands of the Government, against which they have rebelled; and that therefore the war inaugurated by the Southern Secession against the United States, is an atrocious crime against Heaven and earth, which should bring down the judgment of God, and the execration of man upon every citizen of the North or South, of our own or other lands, who aids, abets, or sympathizes with the same.

Resolved, That it is the duty of the Government to maintain its authority by force, not only for the preservation of its integrity and of the rights and liberties of its own citizens, but for the maintenance of the great principles of self-government and the rights of men, now imperilled by the most deadly assaults they have ever sustained at the hands of despotic power; and that to this end it is the duty of the people to respond with cheerfulness to every demand of the Government for means and men until the last vestige of rebellion is swept from the land, and the government of the United States is restored to its wonted integrity, and that all resistance by word or deed to necessary taxation or draft, though not so daring, is as iniquitous as avowed rebellion.

Resolved, That the most devout gratitude of the American people is due to the most high God, that in this hour of peril He has given us a President wise, honest, firm, and actuated by a true patriotism that has raised the Presidential chair, as it should be, above the arena of party strife; that in the Government as organized, we recognize the representative, not of a political party, but of the American people; that it is the duty of every good citizen, without distinction of party, to rally around the President and sustain him in his laudable efforts to subdue rebellion, and that all endeavors to revive party spirit, to perpetuate party distinctions, and to create prejudice against the President and his administrations, are fraught with peril to the best interests of our land, no less than open treason.

Resolved, That thanks are due to the young men of our land who have volunteered for their country's defence; that we mourn the dead; that we sympathize with the sick and wounded, that we would encourage the living to deeds of bravery by the assurance of our grateful remembrances, our sympathy, aid and fervent prayers. We will cherish the memory of all, and commend their deeds to the gratitude and imitation of posterity.

Resolved, That the gratitude of the country and of posterity is

due to the patriotic women of our land, and to none more than to those by whose invitation we are here to-day, for their faithful and self-denying services on the behalf of the sick and wounded of our army.

Resolved, That we neither ask nor expect sympathy or aid of despots or their willing slaves; but commend our cause in faith to Free lom's God, pledging to that cause ourselves till death.

The speeches made on the occasion were able, eloquent and patriotic, and filled the hearts of the people with a true patriotism, and encouraged those who had so lately given up their dearest earthly friends for their country's cause; for on that very day Company C, of the 128th Regiment, which was composed of the young men of the neighborhood, were on their way to the seat of war.

The ladies had their hearts rejoiced and felt themselves amply rewarded for their arduous labor by finding their treasury increased by \$500. And they began to work with still greater zeal. Apples, onions, and dried rusk were sent with other supplies. A load of provisions was sent to the Hospital at Germantown.

At the close of the first year an election of officers was held, by which the officers of the former year were all retained and received a vote of thanks for their faithful discharge of duty. The society held its first anniversary meeting in the Hartsville church and was addressed by the Rev. Geo. Mingins, of Huntingdon Valley, who had labored among the soldiers under the direction of the Christian Commission. He related many incidents of sad interest that he had been called upon to witness.

In taking a review of the work of the first year, the society had forwarded 13 boxes and two loads of provisions, valued in all at \$843 33.

During the second year there was still more work accomplished than during the first. In the winter the young men were called upon to collect funds, and this time increased the amount in the treasury by \$130. In the spring vacation of Roseland Institute, that building was kindly offered as a place to hold a social festival, which was gladly accepted. The entertainment took place April

2, 1863. The school-room was handsomely decorated with evergreens and fitted up for the sale of refreshments. The other rooms were prepared for the reception and entertainment of the guests of whom about 200 were present. Patriotic songs were sung and played, and with social conversation and games, the evening passed away delightfully; when the company left \$100 was in the hands of the treasurer.

Encouraged by the success of the first Mass Meeting, all were ready to engage in another, which was held in the same grove on the 10th of September, 1863. The same committees, with a few added, acted as before, and the meeting was conducted in the same manner. Rev. J. Belville was appointed President, and forty-eight of our noble young men, who had been in the military service of the United States or of Pennsylvania, were chosen Vice Presidents.

The president in his opening address announced two very important items of news just received. 1st. That the northern traitor, Clement L. Vallandigham, was no longer within the boundary of the United States. 2d. That Morris Island had been evacuated by the rebels. Both of which were received with loud cheers from all patriotic hearts. The audience listened attentively to eloquent and earnest speeches from Judge Knox and from Rev. Mr. McAuley of Philadelphia, who had been the soldiers' friend upon the battle field and in the hospital.

The meeting, though not so large as the first, was a very pleasant one, and secured to the friends of the society \$370.00.

During this year 10 boxes had been forwarded, valued at \$1278.22, sent mostly to the Ladies Aid of Philadelphia; some placed at the disposal of that organization, and others with directions where we wished them to be sent.

At the election of officers at the close of the second year, on account of the death of the Vice President and resignation of the Recording Secretary, Miss Mary Craven was chosen Vice President, and Mrs. J. L. Widdifield, Recording Secretary. The other officers were retained.

In the early part of the winter a correspondence was commenced

with Miss Pollock, a friend of several members of the society; after which several boxes were sent to her, and many letters of interest received. The society became very much interested in making quilts; about twenty quilts in all were made, some of them "Album Quilts," which were afterwards bestowed to the soldiers, on whose beds they had been used, and who had become attached to their bright colors, and interested in the names written on them.

In February a call was made for assistance for the suffering refugees of East Tennessee. A committee of ladies was appointed to collect money for that purpose. At the next meeting the committee reported they had collected \$90. An appeal reaching the society for clothing for the refugees at Cairo about the same time, the society divided the money, sending \$50 to East Tennessee, and \$40 worth of clothing to Cairo.

The next expedient to increase the funds of the Society was an invitation to Signor Blitz. March 21st he gave two entertainments in behalf of the society in the lecture room of the Neshaminy Church. The performance was so attractive that the room was crowded so that standing room could not be found for the audience; every available corner of the room was filled. At length the floor gave way, and lowered part of the crowd about two feet, where they reached "terra firma" without injuring any one. After Signor Blitz had been compensated for his services, \$85 remained for the treasurer.

Among the minutes of March 25, 1864, we find the following: Inasmuch as one of the esteemed members of our society, Rev. J. Belville, is about to move from our midst, on motion, the society resolve unanimously to return a vote of thanks to him for the deep interest he has ever manifested in us as a society from its commencement until the present time, and for the many and efficient services he has rendered us, always ready to devise plans and cooperate with us in every measure tending to promote the best interests of the society. We deeply lament the loss of such a member, but our loss will, in all probability, be gain to another similar organization. Our best wishes attend him.

Miss Pollock, in order to show how highly the soldiers under her

care appreciated the gifts of the society, sent a package containing articles manufactured by "*her boys*." These articles, on being received, were sold to members of the society at public sale, and were bought as mementos of soldiers' gratitude.

About the middle of July, the propriety of holding a third Mass Meeting for the benefit of the society began to be contemplated. Similar arrangements to those made on former years were made. The meeting was held on the 18th of August, 1864. Rev. M. Long was President of the meeting. The large audience assembled was addressed by Rev. J. Belville, Rev. T. DeWitt Talmage, of Philadelphia, and by George H. Stuart, Esq., President of the United States Christian Commission. The assembly was much interested in the remarks of all these gentlemen, especially those of Mr. Stuart, who gave many moving and interesting statements in reference to the sufferings and hardships of our heroic defenders in the army; and the work of supplying their wants, both temporal and spiritual, in which the Christian Commission is engaged. The gain accruing to the society from this effort was \$540.

A hospital having been established at White Hall, in our county, near Bristol, on the Delaware river, and the society hearing that much good could be done to the suffering there by visiting them, and taking supplies, a representative was appointed to go with one from the Warminster society to spend a week at the hospital; to take supplies and ascertain whether it was expedient to turn our efforts more particularly to that point; and whether it was advisable to keep a representative there. The representative returned after staying a week, but finding the surgeons acknowledged no such assistants in their arrangements, together with the inconvenience of getting to and from the hospital, the subject was dropped, and the work continued as before.

At the end of this year an election of officers was held. Mrs. N. J. Rubinkam was elected Vice President, and the former officers retained. The anniversary meeting was held Nov. 6th. The exercises were opened with prayer by Rev. J. Belville. A history of the society from its foundation was read by Rev. D. K. Turner. The meeting was then addressed by Rev. J. Belville and Rev. Mr.

Atkinson, agent of the Christian Commission. Many of the incidents he related were interesting and touching, especially to many who had lately lost friends in their country's service. After the address, a collection was taken up for the Christian Commission, amounting to \$75. After prayer by Rev. D. K. Turner, the congregation retired with new interest in the spiritual and temporal welfare of our brave countrymen who were enduring the hardships of war in our defence.

The society having continued its work uninterruptedly for over three years, and no "holiday had seen," it was proposed to have a social entertainment—a Christmas Dinner, in the usual place of meeting, prepared by the members. The day proved a very pleasant one—the repast a bountiful one of turkey, chickens, mince pie, and all that belongs to a Christmas Dinner, and was highly enjoyed by all that partook.

In fitting out the boxes it was proposed to send comfort bags, which proposition was acted upon cheerfully; and from the size and quantity of the bags, the soldiers received much comfort, and the letters received in answer to those sent in the bags, were read in the society, and listened to with much interest.

The society continued its regular meetings, and worked with its accustomed energy and activity—rejoicing in the victories, and often speculating as to how long the work of the society would be needed. All were preparing for a general rejoicing, when the war should close, and our victorious troops should be welcomed home. When suddenly, by the sad news of the death of the beloved President of the United States, their rejoicing was forgotten, and the room where the society had held its meetings for three years and a half, was draped in mourning. The following resolutions were read and adopted:

RESOLUTIONS ON THE DEATH OF PRESIDENT LINCOLN.

Whereas, Abraham Lincoln, late President of the United States, was shot by a vile assassin on the evening of April 14th, 1865, and died after an interval of a few hours, and,

Whereas, We, the members of this Society, feel called upon to express unitedly our sense of the dreadful enormity of this atrocious crime, and the great loss the nation has experienced.

Resolved, That we lament with unfeigned and deep regret the sudden and violent death of our Chief Magistrate, whose vigor, wisdom, and prudence have under God brought us apparently so near to the end of the rebellion, and to the enjoyment once more of the manifold blessings of peace.

Resolved, That we regard his death as a great national calamity, in that it deprives us of a Ruler, whose sagacity, firmness, and exalted patriotism have been tried through four years of war almost unparalleled upon the pages of history, in the magnitude of the armies engaged, the number of battles fought, of cities and towns taken, and the length of marches performed by our brave and victorious troops.

Resolved, That as it was the will of Providence that he should die while in his second term of the Presidential office, we rejoice that he was preserved from the deadly plots of the enemies of our government, until he saw the capital city of the rebellion taken, its armies nearly all vanquished, and its leaders compelled to flee for their lives.

Resolved, That we execrate the awful and daring deed by which he was killed, and trust that the perpetrator and his accomplices may be brought to speedy and condign punishment.

Resolved, That we sympathize deeply with the bereaved family, and pray that they may be sustained by a compassionate Saviour in their severe affliction.

Richmond had been taken—Lee's army surrendered—Jefferson Davis captured—our brave boys were coming home. The society had completed the work for which it had been commenced. What was left in the treasury must be contributed to the comfort of the maimed and disabled.

Miss Pollock being on a visit to her friends in Hartsville, after four years of self-sacrificing labor, having given her time, ease, and comfort, that she might, as far as possible, contribute to the comfort of the soldiers, the society desiring to show their appreciation of her labors and sacrifices, presented her with \$50 from their fund. The society commenced to dispose of the material on hand, and

prepare the way for closing its operations. A meeting was appointed the first Friday in September to take into consideration the proper mode of disposing of the remaining fund. Nothing definite being decided, the meeting adjourned till the first Friday in December. At that meeting \$25 were given to a soldier's widow in the neighborhood, and \$50 to the "City Pastor."* A meeting held first Friday in August, voted the remaining money, \$200, to the Soldier's Home, in Philadelphia.

CONSTITUTION AND BY-LAWS OF THE LADIES' SOLDIERS AID SOCIETY OF HARTSVILLE.

CONSTITUTION.

Preamble.—Prompted by a desire to sustain the hands and encourage the hearts of those who are so nobly contending for the preservation of our Union, we, the Ladies of Hartsville and vicinity, have resolved to form ourselves into an association, the object of which shall be to afford aid and comfort to the sick and wounded of our Army and Navy, and to provide for those in active service such necessary clothing as is not furnished by the Government.

We do hereby adopt the following Constitution :

ART. 1ST. This Society shall be called the "Soldiers Aid Society of Hartsville."

ART. 2D. The officers of this Association shall consist of a President, Vice-President, Corresponding Secretary, Recording Secretary, Treasurer, and a Board of Managers, to be chosen annually on the first Wednesday in November.

ART. 3D. It will be the duty of the President to preside at all the meetings, and direct the operations of the Association.

ART. 4TH. The duty of the Vice-President will be to take the place of the President in the absence of that officer.

ART. 5TH. The Corresponding Secretary shall have charge of the correspondence.

*He was engaged in providing for the spiritual and temporal wants of the needy soldiers, widows and orphans of soldiers, in Philadelphia.

ART. 6TH. The Recording Secretary shall keep a record of all the business transacted by the Association, the names of the members and officers, and shall at the opening of each meeting read the record of the preceding meeting.

ART. 7TH. The Treasurer shall receive all moneys paid to the Association, pay all bills as authorized by the officers, keep an accurate account of all the receipts and expenditures, and report to the Association at least once a month.

ART. 8TH. It shall be the duty of the Managers to co-operate with the President in devising and adopting such measures as shall to them seem most desirable to render the Association most efficient; also to solicit contributions, as the condition of the treasury may demand.

ART. 9TH. Any person may become a member of this Association by the payment of twenty-five cents into the Treasury, after that a monthly payment of ten cents.

Gentlemen will be considered Honorary Members of the Association by the payment of the sum above stated, and entitled to advise and consult with the members.

ART. 10TH. This Constitution shall not be altered or amended except by a vote of two-thirds of the members present at a regular meeting, and any amendment must be proposed at least four weeks before its adoption.

BY-LAWS.

ART. 1ST. The meetings of the Officers of the Association shall be held once a month.

ART. 2D. The regular meeting for work of all interested, shall be held once a fortnight at such times and place as shall be decided upon by a majority of the members.

ART. 3D. The purchasing committee shall consist of two individuals, who shall take their directions from the Board of Managers.

ART. 4TH. The Committee on work and supplies shall consist of four persons, who shall arrange and inspect the work, and collect such articles as may be needed for Hospitals, and report monthly.

ART 5TH. The President shall take charge of all stores and appropriate them according to the advice and counsel of the Association.

ART. 6TH. Amendments to these By-Laws may be made by a vote of the majority of the members of the Association present at a regular meeting. Every amendment must be proposed at least two weeks before its adoption.

The society was permanently organized by electing the following named persons as

OFFICERS.

President—Miss E. N. Davis.

Vice-President—Mrs. D. K. Turner.

Corresponding Secretary—Mrs. E. Nichols.

Recording Secretary—Miss I. R. Long.

Treasurer—Mrs. M. Glasgow.

Managers.

Mrs. Erwin,

Mrs. Rubinkam,

Mrs. Mathews,

Miss A. Beans,

Miss J. Horner,

Mrs. Widdifield,

Miss Rachel Long,

Mrs. Addis,

Miss M. Craven,

Mrs. Mearns,

Mrs. J. V. Craven.

Purchasing Committee—Mrs. Addis, Mrs. Turner.

Committee on Work—Mrs. Mann, Mrs. Freeland, Miss Mary Craven, Mrs. Widdifield.

Packing and Forwarding Committee—Mrs. Turner, Mrs. Nichols, Mrs. Widdifield, Messrs. Widdifield and Darrah.

Committee on Room—Messrs. Jamison and Long.

MEMBERS.

LIFE MEMBERS.

Rev. J. Belville,

Mrs. Mahlon Long,

Rev. Mahlon Long,

Mrs. Charles Long,

Rev. D. K. Turner,

Mrs. D. K. Turner,

Rev. A. M. Woods,

Miss E. N. Davis,

Gen. John Davis,

Miss Mary Pollock.

HONORARY MEMBERS.

Wm P. Ames,	Geo. Jamison, Jr.,
Stacy B. Beans,	J. Laverell,
Harman Y. Beans,	Rev. Mahlon Long,
J. M. Boileau,	S. F. Long,
C. Bowers,	Jos. Lear,
O. D. Bowers,	R. G. S. McNeille,
Joseph Barnsley,	J. McGraudy,
Rev. J. Belville,	A. E. M. Miles,
Jos. Belville,	T. W. Meredith,
J. Carter,	C. Meredith,
Hugh Carrell,	N. D. Marple,
Wm. H. Conard,	Dr. W. Mathews,
R. Croasdale,	John Polk,
Ezra Carrell,	N. J. Rubinkam,
J. D. Duffield,	Wm. Rubinkam,
Gen. John Davis,	Smith Radcliffe,
R. H. Darrah,	Charles Ramsey,
J. M. Darrah,	Henry Robinson,
James Field,	H. C. Stuckert,
J. Flack,	Geo. Taylor,
Wm. Glasgow,	Rev. D. K. Turner,
Jos. Hart,	J. L. Widdifield,
B. F. Hart,	Rev. A. M. Woods,
J. Jamison,	Watson Wood,
B. T. Jamison,	Isaac Wood,
Wm. Jamison, sr.,	W. W. Whitecar,
Wm. Jamison, jr.,	Harman Yerkes,
G. W. Jamison,	Hutchinson Yerkes.
J. R. Jones,	

LADIES' NAMES.

Mrs. S. Y. Addis,	Miss Louisa Janvier,
Miss Anna C. Beans,	Miss Rachel Long,
Mrs. Geo. Brown,	Miss A. E. Long,

- Miss Jane E. Bothwell,
Mrs. Eliza H. Brown,
Miss M. C. Brodie,
Miss J. Blair,
Mrs. C. S. Belville,
Miss Maria Belville,
Miss Mary Belville,
Miss Kate Belville,
Miss Carrie Belville,
Miss Letitia Buyers,
Miss E. S. Baird,
Miss Eliza Carr,
Mrs. Hugh Carrell,
Mrs. Ezra Carrell,
Miss M. H. Craven,
Mrs. Jane V. Craven,
Miss Ellen Croasdale,
Miss Mary Cornell,
Miss J. Carr,
Miss Kate Darrah,
Miss Rebecca Darrah,
Miss E. N. Davis,
Mrs. A. T. Duffield,
Mrs. Ellen Darrah,
Mrs. Stephen Decoursey,
Miss Susan Dungan,
Mrs. W. W. H. Davis,
Miss Rebecca Ely,
Mrs. R. T. Engart,
Mrs. A. M. Erwin,
Miss A. M. Erwin,
Miss Everhart,
Mrs. J. Field,
Mrs. E. Freeland,
Miss Susan M. French,
Miss M. A. Flack,
Miss A. Long,
Mrs. C. B. Long,
Miss I. R. Long,
Mrs. Andrew Long,
Mrs. Anna Long,
Mrs. Mary Lowere,
Miss Susan Mann,
Mrs. William Mann,
Miss C. V. Marple,
Miss S. E. Marple,
Mrs. W. Mathews,
Mrs. A. Mearns,
Miss Anna Myers,
Miss Louisa McCarter,
Miss Hannah McNair,
Miss E. M. McIlvaine,
Miss E. J. Mitchell,
Miss Mary McNeille,
Mrs. Emily Nichols,
Mrs. J. Neilds,
Mrs. Mary Polk,
Miss Helen Paxson,
Miss Helen Rich,
Miss V. Robinson,
Miss F. Rubinkam,
Mrs. N. J. Rubinkam,
Mrs. S. Snyder,
Mrs. Louisa Spencer,
Mrs. Wm. Stuckart,
Miss S. E. Stuckart,
Miss Charlotte Spottswood,
Miss V. Thomas,
Miss A. Thompson,
Miss E. Thompson,
Mrs. Taylor,
Miss Jane Thompson,

Mrs. M. B. Glasgow,
 Miss I. J. Glasgow,
 Miss Elizabeth Hart,
 Miss Mary Hart,
 Miss Ann Eliza Hart,
 Miss Jane Horner,
 Mrs. Joseph Hart,
 Mrs. James Horner,
 Miss Emma Jamison,
 Miss Phebe Jamison,
 Miss Rachel Jamison,
 Miss Jane Jamison,
 Miss Maria Jamison,
 Mrs. Wm. Jamison,
 Mrs. Annie Jamison,

Mrs. Rachel Turner,
 Miss A. Vanuxem,
 Mrs. F. C. H. Widdifield,
 Miss Mary Watson,
 Miss Jane Watson,
 Mrs. Caroline Whiting,
 Mrs. E. Wynkoop,
 Miss Ettie Woods,
 Miss A. Ward,
 Miss E. Way,
 Miss A. Way,
 Miss M. Yerkes,
 Miss Hester Yerkes,
 Miss Yates.

EXHIBIT OF TREASURER OF HARTSVILLE LADIES'
 AID SOCIETY.

AUGUST 10, 1866.

\$2,986.93 have been paid into the Treasury from various sources, and all disbursed except \$230 now at interest, to be disposed of as ordered by the Society.

39 Boxes have been Forwarded, as below :

4 to Miss Pollock, Washington.
 1 to 104th P. V.
 7 to Mrs. Jones.
 1 to Cairo, Ill.
 8 to Christian Commission.
 2 to Sanitary do.
 1 to Dr. A. S. Jones.
 3 to Mrs. Harris, Army of the Potomac.
 1 to Christian Street Hospital, Philadelphia.

1 to Cumberland, Maryland.
 1 to Kentucky.
 1 to White House, Virginia.
 1 to Steamer Spalding.
 1 to Harrison's Landing.
 1 to Winchester, Virginia.
 1 to Annapolis, Maryland.
 2 to Philadelphia Ladies' Aid Society.
 1 to Tennessee.
 1 to White Hall Hospital.
 These boxes were valued at \$4,050.

Contents of Boxes, as follows :

849 Shirts.	1 box Buttons.
454 pair Drawers.	2 dozen Combs.
195 Pillow Cases.	40 lbs. Sugar.
15 Wrappers.	4 dozen Spoons.
169 pair Mittens.	1 do. Tin Cups.
92 " Socks.	22 $\frac{3}{4}$ lbs. Tea.
101 " Slippers.	Eye Shades, <i>ad libitum</i> .
594 " Stockings.	Spices, do do.
48 Bedsacks.	22 bushels Onions.
164 Sheets.	8 do. Potatoes.
130 Pillows.	1 do. Beets.
49 Quilts.	$\frac{1}{2}$ bushel Strawberries.
28 pair Pantaloons.	24 barrels Rusk.
2 Carpet Blankets.	1 barrel Gingerbread.
353 Towels.	44 lbs. Farina.
708 Handkerchiefs.	63 $\frac{1}{2}$ lbs. Butter.
222 Bandages.	25 dozen Eggs.
8 Slings.	4 cans Concentrated Soup.
14 Fans.	160 do. Fruit.
17 Pads.	66 bottles of Wine.
1 Roll Cotton.	5 Gallons Tomatoes.
1 box Medicines.	4 Chickens.

3 Vests.	5 gallons Milk.
3 Coats.	1 lb. Coffee.
9 Boys' Suits.	1 gallon of Vinegar.
3 Girls' Sacques.	4 cans Jelly.
36 pieces Clothing for Women and Children.	3 lbs. Dried Apples.
15½ bushels Apples.	1 jar Pickled Cabbage.
2 barrels Pickles.	Pins in quantity.
1 barrel Crackers.	Needles in quantity.
Cheese in quantity.	23 Comfort Bags.
	Reading matter, assorted.















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